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Chas. O'Neill.

Lindendorf.

12th July 1856.

HISTORY

OF THE

TRACTARIAN MOVEMENT.

BY

EDWARD GEORGE KIRWAN BROWNE,

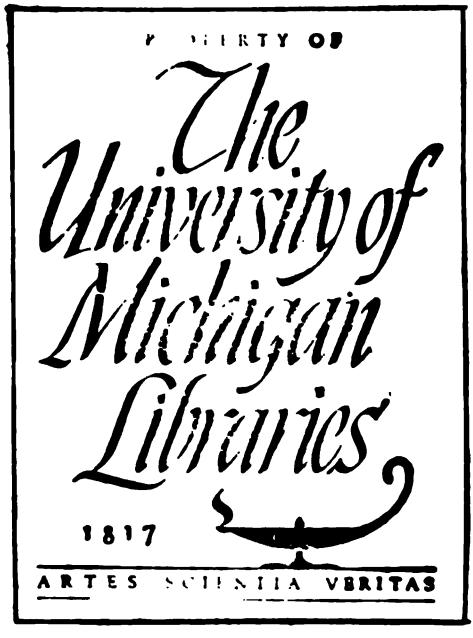
LATE PROTESTANT CURATE OF BAWDSEY, SUFFOLK.

"And so those Oxfordmen, with one accord,
Sought in another Church to serve their Lord."—

Ecclesia Die.

Permissu Superiorum.

DUBLIN: JAMES DUFFY, 6, WELLINGTON-QUAY.
JOHN O'DALY, 9, ANGLESEA-STREET.
LONDON: CHARLES DOLMAN, 60, NEW BOND-STREET.
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1856.


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To my dearest Mother,

DEPARTED IN THE FAITH OF JESUS CHRIST,

THESE PAGES

ARE

HUMBLY DEDICATED,

AS A THANK-OFFERING, FOR HAVING PLACED

THE WRITER,

WHILE AN INFANT,

UNDER THE MATERNAL PROTECTION OF

THE MOTHER OF GOD.

A CONVERT.

Fest. S. Stephani,
1855-56.

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PREFACE.

THE progress of Christianity in England presents many curious features : with the sole exception of white-cliffed Albion, no nation, no kingdom has ever had restored to her, her lost hierarchy which has ONCE, only once, rejected the truth ; but England, though she has five times rejected the truth of God, and trod under foot the Covenant of JESUS CHRIST the Lamb of God, has again, after a lapse of three centuries, had the pearl of inestimable price offered her. England (it is supposed) first received the light of faith in A.D. 63, by the teaching of S. Joseph of Arimathœa and his three companions who took up their residence at Glastonbury—the first land of God—the first home of the saints in England—" here S. Joseph resided for some time, but the rays of the Gospel were received coldly by the inhabitants of Britain," and after the death of the missioners, Glastonbury became the retreat of wild animals.

Christianity was again re-introduced into England in 156, when Lucius, King of the Britons, sent a letter to that holy man, Eleutherius, who presided over the Church at Rome, beseeching, that under

his direction he might be made a Christian. "Two most saintly men, S. Fugatius and S. Damianus, were sent by Eleutherius to preach the Gospel in Britain, by whom the words of life were announced, and the Sacrament of Baptism conferred upon King Lucius and his people. It does not enter into our plan to speak of the martyrdom of SS. Alban and Amphibalus, or of the labors of S. German, or S. Lupus, or S. David against the heresiarch Pelagius; it does not enter into our plan to allude to the visit of S. German to the shrine of the holy martyr S. Alban, and how he deposited certain relics with the bones of the Martyred Patron of Verulam, whose name is now, alas, all but forgotten in the very town honored in days of yore by his blood, and how he "took thence a portion of the earth which appeared to be reddened with the blood of him who had given his life in testimony of the faith." It does not enter into our plan to speak of the battle of Maes Garmon, or Guid Cruc, or of the Alleluia victory. To others it must be left to write of the labors of S. Helena, S. Daniel, S. Illtyd, S. Sampson, S. Aidan, S. Cadoc, S. Brieux, and S. Patrick; to others it must be left to speak of the Monastery of Caer Leon and the labors of its holy monks. A pen more eloquent than ours has, in his life of S. German, described the Alleluia victory, and we hope that others will enter as fully into the detailed history of the Anglo Saxon Church.

We are now led forward to the arrival of S. Augustin. "The cause that led S. Gregory, to take an anxious and

earnest interest in the salvation of our nation is one that, derived as it is by tradition from our ancestors, ought not to be buried in the silence of oblivion. It is stated that, on a certain day, some foreign merchants recently arrived at Rome, exposed a great variety of things for sale in the Forum, and among the number of persons who had gathered there as purchasers was S. Gregory, his attention was instantly attracted to a few boys about to be sold as slaves. These hapless young creatures were remarkable for their dazzling white skin, their bright complexion, their beauteous figures and their fair and flowing ringlets of hair. He enquired from what country they had come, and he was told from the island of Britain, whose inhabitants were as fine and beautiful in their appearance as these youths. Again he enquired if these islanders were Christians, or still buried in the error of Paganism, and when he was told that they were Pagans, he sighed heavily and deeply as he exclaimed: "Oh! grief of griefs that the author of darkness should lay claim to beings of such fair forms, that there should be so much grace in their countenance, and the soul still so completely destitute of it." He next asked of what race were these men, and when he heard that they were "Angles," justly, indeed, are they (he observed) so named, for their face is angelic and they themselves ought to be co-heirs of the angels in heaven. But how (asked he) is the province called whence they came? It was replied, Deira.

De ira Dei they must, indeed, be rescued before (God again observed) they are called to the mercy of God. But what is the name of the king of that province? It was said, Alla. Then, rejoined S. Gregory, alluding to the name of Alla or Ælla, Alleluia in praise of God, the creator of all, shall yet be hymned in that portion of the earth. *(Angli angelis similes de ira eruentur et alleluia cantari docerentur.)** S. Gregory unable, himself, to go to Britain with these youths whom he had purchased and instructed as Christians, in consequence of his election to the chair of S. Peter, deputed S. Augustin to be the missioner to the island far in the north. It does not enter within our plan to speak of the labors of S. Augustin or of the martyrdom of the various defenders of the Faith in this island. Nor do we purpose to speak of the Abbeys and Religious houses which once bestudded this and the sister island of Ireland; we intend not to delay you, reader, by bewailing the beauteous ruins of Adare or Rath Keale, Mucross or Jedburgh, Bindon or Tintern, whose walls call loudly for reparation on the sacrilegious wretches by whom they were despoiled, we wish not to compare the regulations that once existed in S. Alban's monastery with the S. Alban's New Poor Law Union; but we would hurry you on to the rejection of the Gospel in the time of Henry VIII.

The season had now arrived for the full and perfect developement of the "Man of Sin," and the nation

* M'Cabe's History of England, I. 148.

selected for the *denouement* of the satanic plot against the peace of the church,—was England—the island of saints, the nursery of missioners; England who had sent apostles to Germany, Sweden, France; England, whose fame was bruited among the churches for the sanctity and learning of her children, was selected by the fallen angels as the fittest spot for the developement of the most damnable of all heresies. The long suffering of an all-patient God, had long been evinced towards England, but the hour had now arrived when she saw her Religious turned from their peaceful homes and sent adrift, and lands consecrated to the service of God and His Church, bestowed on harlots and dissolute favorites. These religious had each "according to their ability an almonry, great or little, for the daily relief of the poor about them; every principal monastery had an hospital in common for travellers, and an infirmary (which we now call an hospital) for the sick and diseased persons, with officers and attendants to take care of them. Gentlemen and others having children without means of maintenance, had them here brought up and provided for."* It does not enter into our plan to speak of the punishment which befel and still befal those who are guilty of plundering property solemnly dedicated to God, under a curse, wherein those who appropriate religious property are dedicated to the torments of eternal fire, to be tormented with Kore, Dathan and

* Spelman's History and Fate of Sacrilege, 1853.

Abiram.* It does not enter into our plan to show by how "stringent a system of persecution, the Catholic spirit was crushed down in this country for many generations. It does not enter into our plan to show how Henry (who had so nobly opposed Martin Luther in his "*Assertio VII Sacramentorum*") aided by the perjured Cranmer, Ridley and Cromwell, and a subservient court, had succeeded in uprooting the church and establishing a creature of his own. It does not enter into our plan to show how in Henry's reign "all episcopal jurisdiction was laid asleep, and almost struck dead by the Regale during the king's pleasure."†

* The curse is as follows:—"Auctoritate Omnipotentis Dei et B. Petri Apostolarum principis, cui a Domino Deo collocata est potestas ligandi atque solvendi super terram, fiat manifesta vindicta de malefactoribus, latronibus et prædonibus possessionum et rerum juriumque et libertatum Monasterii St. Wandergisilii de Fontanellâ totiusque congregationis ipsius Monasterii, nisi de malignitate suâ resipiscant cum effectu. Si autem prædicti malefactores hoc in quo ipsi commiserint emendari voluerint, veniat super illos benedictio Omnipotentis Dei et retributio bonorum operum. Si vero in suâ malignitate corda eorum indurata fuerint, et possessiones cæt eraque reddere noluerint, seu ad statum debitum redire non promis erint et emendare pœnitentialiter malitiose distulerint veniant super illos omnes maledictiones quibus Omnipotens Deus maledixit, qui dixerunt Domino Deo, Recede a nobis; viam scientiarum Tuarum nolumus: et qui dixerunt, hæreditate possideamus sanctuarium Dei. Fiat pars illorum et hæreditas ignis perpetui cruciatus. Cum Chora, Dathon et Abiron, qui descenderunt in infernum viventes cum Juda et Pilato, Cayapha et Anna, Simone Mago et Nerone cum quibus cruciatu perpetuo sine fine crucientur. Ita quod nec cum Christo nec cum sanctis ejus in cœlesti quiete societatem habeant, sed habeant societatem cum diabolo et socios ejus in inferni tormentis deputati et perseverant in æternum. Fiat. Fiat.

† Collier's History of England.

But Almighty God, slow to punish his rebellious subjects, and mindful of the prayers of an Aidan, a Bega, a Hilda and a More, again offered the Church to this besotted nation. Christianity was for the fourth time restored to England by Cardinal Pole in the reign of the maligned Mary Tudor—but on the accession of her sister, the treacherous and cruel Elizabeth, the idol formed by her father and made yet more subservient to the royal will, was restored: for we find Archbishop Parker doing homage in these words "I Matthew Parker D.D., acknowledge and confess to have and to hold the said Archbishopric of Canterbury, and the possessions of the same entirely, as well the spiritualities as temporalities thereof, ONLY of your Majesty and Crown Royal;" and to this document is added as an appendix, "We also, whose names be under written, being Bishops of the several Bishoprics within your Majesty's realm, do testify, declare, and acknowledge all and every part of the premises in like manner as the Right Rev. Father in God, the Archbishop of Canterbury has done." In this monster's reign, more than 120 priests, besides others, suffered martyrdom for the faith; and of the church of England, we may in truth say, that her ministers, her so called ministers unable to bear the presence of those who adhered to that pure and immaculate faith, preached and planted in these Islands by S. Lucius, and S. Augustin, and restored by Cardinal Pole,

enacted penal laws, making it death for a Priest to say mass, or for one of the faithful to be present at the Bloody Sacrifice of the altar. It is not in the power of man to describe the sufferings of our forefathers, but it was left for a later day to enact not new penal laws, but to witness persecutions, yet more harrowing than any endured by the Church Militant. If our forefathers could adopt the language of S. Gregory of Nazianzum, and say referring to these relentless persecutions :—"Ἐχουσι ὗτοι τοὺς οἴκους, ἡμεις τὸν τοκον· οὗτοι τοὺς ναοὺς, ἡμεῖς τὸν θεὸν· ουτοι δήμους, ἡμεῖς ἀγγέλους· οὗτοι θρασος, πίστιν ἡμεῖς οὗτοι τὸ ἀπυλεῖν, ἡμεῖς τὸ προσυίχεσθαι· οὗτοι τὸ Βαλλειν, ἡμεῖς τὸ φέρειν· οὗτοι χρύσον καὶ ἄργυρον, ἡμεῖς λόγον κικα θερμοὺν—we may with the poet say :—

How darkly lower the clouds above,
How drear the wide horizon round,
Where shall we fly, my friend, to escape
This sullen swelling sound?
Fly! 'mid the darkest clouds that roll,
Faith whispers peace to troubled soul—
Faith sees the awful gracious Form
That stills the sea and sways the storm;
Hope on the judgment blast is borne,
And peace is nearest then when hearts are most forlorn.

At length, after three centuries of desolation and bitter sterility, three centuries of weeping and lamentation, He that created and redeemed us, "called His own sheep by name and they followed Him because they knew His voice"—a light again beamed on England, and a movement as extraordinary as any that had taken place, began to display itself. Some Divines of the Reformation, or rather some Divines belonging to

the various heresies spawned by the Reformation, have in Germany, France and Switzerland taught certain doctrines of the church—while others, were led to seek for peace from the confusion and want of harmony prevalent among all the bodies, but the Church Catholic. By some it was taught that in the progressive spirit of the Evangelical Church, the dogma of Original Sin is abandoned, " as not being founded on holy writ and contrary to the developement of the christian spirit, because it has no foundation in Scripture."* Others again, " the religion of Jesus has nothing in common with His person and His history. Jesus never stated that He was more than a messenger from God."

" Protestantism (says the truly lamented Frederick Lucas) nor no worship imbued with the spirit of Protestantism, will ever add a type or a symbol to what it has already, nay it can barely retain those which it has not thrown off The tendency of Protestantism is to reject symbolism in worship. The tendency of the Primitive Church was to assume them. There must then have been a radical difference between the spirit of the worship of the primitive church, and that of the Protestants, and this difference can be traced to nothing but the Sacraments. Plant in a

* Lehrbuch der Evangel Dogmatik, 1826, Dr. Ch. Hase.

Uransichten des christenthums, 1808, by G. H. Cludius. For other quotations on this subject, see, La Reforme contre la Reforme ou retour à l'église Catholique par la voie du Protestantisme par L'Abbe Hœninghaus. 2 vols, Paris, 1845.

new country, the Catholic religion of the Sacraments and of itself it will necessarily issue forth like primitive Christianity in a worship of Divine Symbols produced by faith and nourishing faith in its turn. Plant in a new country, the Protestant scheme and it will gather round it a certain decent regularity of public prayers, and it may be, eloquent preaching, but nothing more. It could never grow into any form akin to Catholicism. If the primitive worship had been imbued with the Protestant spirit, it could never have issued in Catholicism. Catholic Christianity could never have sprung from a Protestant origin. It had its birth in a nobler region. It hath been sent down from Heaven unto the children of men, by the inspiration of the Divinity."* The eternal council of God had determined that the reactionary movement to His Church should commence in the University of Oxford. The light was to shine forth at first dimly in Oxford, boasting of her "*Martyrs' Memorial*," a memorial devoted to the memory of three apostates and traitors as well to their sovereign as their God, whose names deserve to be held in as great execration as is that of Haman by the children of Israel. Laud, Montague, Hooker, Beveridge, Bramhall, Jeremy Taylor, had each done their best according to the light granted them to lead souls Romeward, not knowingly, for they desired (as well as the Tractarian party), that this Church of England

* Reasons for becoming a Roman Catholic, by F. Lucas, Esq.

should flourish like the Garden of Eden, alleging perhaps, the same reason as Dr. Featly in the "*Sacra Nemesis.*"—"We must have an eye to the nurseries of good religion and learning, the two Universities, which will never be furnished with choice plants if there be no preferments and incouragements to the students there, who for the farre greater part bend their studies to the queen of all professions, Divinitie; which will make but slow progress if Bishopricks, Deanries, Archdeaconries and Prebendaries and all other Ecclesiastical dignities, which like *silver spurs* prick on the industrie of those who consecrate their labors and endeavours to the glorifying of God in employing their talent in the ministerie of Gospel, be taken away. What sayls are to a ship, that are afflictions to the soul; which if they are not filled with the hope of some rewards, and deserved preferments, as a prosperous gale of wind, our sacred studies and endeavours will soon be calmed: for *honos alit artes; omnesque inoenduntur studio gloriæ; jacentque ea semper quæ apud quosque improbantur;* honor nourisheth arts, and all men are inflamed with the desire of glory, and those professions fall and decay, which are in no esteem with most men. And if there are places both of great profit, honor, and power propounded to Statesmen and those that are learned in the law, like rich prizes to those that prove masteries; shall the professors of the Divine Law be had in less esteem than the students and practisers in the municipal?

And shall that profession only be barred from entering into the *temple of honor* which directeth all men to the temple of virtue, and hath best right to honor by the promise of God, *honorantes me honorabo*, those that honor me, I will honor, because they most honor God in every action of their function which immediately tendeth to His glory."* The "*Tracts for the Times*" formed a school which has given more than 200 of the clergy and many thousands of the laity to the church. They could not remain in the Anglican Communion because they perceived that "the Anglican system was worldly in its origin, naturally wanting in divine nurture and in real spiritual life;" that it was a "piece of human mechanism like one of those rustic arbors formed of unplaned branches which hold out some show of vegetation because its frame-work has been cut from a living tree, but it has no interior life, and you may take any of its parts without injury to what remains. Yet for awhile men sit and live and are merry within it. But in a short time the under timbers become decayed and the worm eats into the substance and men come and repair a little here and a little there, and as it goes on consuming inwardly, they cover it every year with some deceitful varnish that gives it a false appearance of youth and freshness, but at last it will hold no longer, and they sweep it away as unprofitable

* Sacra Nemesis, or the Levite's Scourge, p. 56.

lumber, and gather up the fragments together and heap them up for burning."*

There are some who laugh at trivial circumstances being caused by an overruling Providence, and consequently turn those into ridicule who speak of the casual discovery of an umbrella by a Roman Priest in his confessional, left by Mr. Scott Murray and the Hon. Mr. Douglas, as having led to their reconciliation with the Church; but such forget that a holy confessor was once saved by means of a spider. Who can laugh at little things as not being overruled by a Providence, and yet overlook the case of S. Felix of Nola, whose countenance God so changed that his persecutors knew him not, and then protected him from their hands by means of a spider.

The compiler of this history, having obtained the patronage of no less than sixteen of Ireland's venerated and beloved prelates, cannot do less than return his most sincere and heartfelt thanks to them for their supporting his humble efforts in collecting as many of the "fugitive pieces" as he could respecting the doings of his quondam brethren, and most earnestly does he pray God to grant those who are yet out of the pale of the Church grace to enter therein, lest they die *extra salutem*; and to his own brother converts, a hope that he and they, profiting by the fall of some few, may learn to appreciate, yet more and more, the gift of Faith which they have received from on High.

Moate, Fest. S. Stephani,
1855–56.

* Lucas' Reasons for becoming a Roman Catholic.

Longford,

Nov. 23rd, 1855.

DEAR SIR,

It would be entirely too troublesome to you to be under the necessity of coming to Longford. To avoid that inconvenience, you might read over the MSS. for Very Rev. Dr. Smyth, Ballynahown, and if he say it contains nothing contra fidem vel mores, you may have inserted on the frontispiece or title-page: "Published with the approbation of the Ordinary."

Wishing your undertaking that full measure of success, which, I am sure, it merits,

I am, dear Sir,

With great respect,

Your very obedient servant,

+ JOHN KILDUFF.

Edward G. K. Browne, Esq.

HISTORY OF THE TRACTARIAN MOVEMENT.

EVERY tyro in Ecclesiastical History, must have observed the remarkable manner in which Heresy and Schism, though for a while flourishing like Jona's gourd, have in the end faded and withered, inasmuch, as God had prepared for them likewise a worm, as he did for the tree, under which the fugitive prophet rested to see what would "befal the city;" while the Church of God has proceeded on her road like a bride rejoicing on the happy morn of her wedding, pursuing her calm and equitable path, deviating neither to the right hand or to the left, but keeping her eye fixed on Him who is the Sun of Justice, her Divine Spouse, Heresy has faded and died; she is well aware that the day of her sorest trial is the moment that God invariably displays His might and rescues her from peril; if storms arise and she be tossed hither and thither by the billows of the tempestuous ocean, nay even if she have, for awhile, apparently deviated from her direct course, she has but to appeal to Him Who rules the winds and the waves, and immediately the ocean becomes calm and tranquil, and

she

"Onward to that silent strand,"
"Lifts aloft the solemn sail,"

and returns guided by her "true helmsman" to the course whence she had apparently veered, for

"Jesus holds the helm, tis He
Strikes masts and changes sail,
'Tis he does all in all at sea."

For as the poet beautifully says :—

"What though winds and waves assail thee,
What though foes in scorn bewail thee,
Heaven bound ark of liberty ;
'Mid the sheeted lightnings gaze,
'Mid the thunders' cloudy lair,
Where dark waves meet lurid air,
Shalt thou breast the stormy sea !

Clouds afar thy course are bounding,
Yet the light thy sails surrounding,
Marks a path in gloom for thee,
Onward ! leave the weary world,
Every venturous reef unfurl'd,
High and bright the pennon curl'd.
Heaven-bound Ark of Liberty." *

Thus has it been with the Church from the commencement of time. Scarcely had she come forth all pure and perfect from her Creator's hand, ere Adam by his transgression marred God's work, and if we may say so, imperilled her very existence, but He, the invisible, the immortal Helmsman, was at hand, and the Divine Word was pledged that the Seed of the woman should crush the serpent's head. Follow then the Church in her onward course. Cain and Abel were born to our first parents ; Abel, the type of the Church of God, was murdered by his brother, and the children of Seth have ever struggled with the children of Cain, the murderer of Abel, for Seth, as Eve said, at his birth, was given her by God, for Abel whom Cain slew,† and though there have been some that have united themselves with the children of men, yet a chosen few have been called out of the world into the assembly of the children of God ; as it was at the period of the Deluge, when the Church was miraculously preserved in Noe

* Williams's Thoughts in Past Years, p. 185.
† Genesis, iv.

and his family; as it was at the conflagration of the cities of the plain, when the Church was preserved by Lot taking refuge in a *cave*, for he "feared" to dwell in Zoar; as it was in the captivity, in the land of bondage, when a Joseph, a Moses, a Joshua, were raised up; as it was in the revolt of the ten tribes, when two remained faithful; as it was in the Babylonish captivity, when the prophets were commissioned to guide the children of Israel to the promised Messiah: so was it in the Christian era, when Arianism overran the Church, an Athanasius was found to preserve her from Heresy; an Augustine was rescued from the errors of Manes by the prayers of a Monica and an Ambrose; when the British Church was on the point of yielding to a Pelagius, a David and a German were at hand to shield her from the darts of the enemy; and even when our own Erin

"Isle of Saints justly named,"

had relapsed into barbarism, and the sacred tie of marriage was all but forgotten, a Malachy and a Malchus were commissioned to rescue and restore her to her pristine faith; so has it ever been; champions have been always found on the day of peril, to combat and defeat error. What was the mission of the hero of Pampeluna when he laid his sword at the Altar of our Ladye? What was the mission of S. Wilfrid of York when he visited Rome, or S. Thomas of Canterbury when tempest-tossed, and an exile from his own beloved see, he sought a temporary shelter at Pourville? Was it mere chance that sent S. Polycarp to Rome, there to encounter the heresiarch Marcion? Was it a chance and meaningless tempest that stranded S. Thomas on the coast of Pourville, when banished by his Sovereign? Was it a mere chance that inflicted the wound on S. Ignatius at the siege of Pampeluna? or some fortuitous circumstance that induced S. Malachy to visit S. Imarus at his cell at Armagh? No! for if He who

rules the world allows not a bird to perish without His knowledge, how much rather would He preserve his Church, for

> Thou to things in Heaven above,
> Thou to things in air that move,
> Thou to things on earth that breathe,
> Thou to things that are beneath,
> Dost their order'd tasks bestow,
> And the life they know.

Therefore, though the Church may occasionally seem to slumber, nay not only to slumber, but to be as it were lost to sight, immersed in the deep, yet Jesus will be there to hear the voice of His servants crying out in accents of fearful despair, "Lord, save us or we perish;" and arousing Himself, He will with a single word rebuke the fell wind of heresy, and restore peace to his wearied and worn out spouse, for to Him, and Him alone, do the words of the Mantuan bard apply—

> ——"dicto citius tumida æquora placat
> Collectas que fugat nubes, solemque reducit."

Time was when Rome, the Queen of Christendom, was regarded as a bye word, the Hun and the Goth had laid her waste, and was about to level her to the ground, when the prayer of an old man vanquished the proud infidel, and the city of S. Peter was saved; the touching respect displayed by the uncivilized Goth to the sacred vessels (for Alaric ordered them to be taken to the Basilica of S. Peter), and his dethronement and death, shew how carefully Jehovah was watching the Eternal City, where reposed the precious relics of the Prince of the Church; time was when a King of England attempted to infringe on the privileges of Rome, and lo! he met with a sudden and unexpected death, having been slain while hunting in the New Forest; time was when William's successor ventured to follow in the steps of his predecessor, but God was nigh to protect S. Anselm, and the

monarch was punished by the retributive hand of Divine Providence; time was——but our limited space will not allow us to speak of the evil deeds of England's Sovereigns where

"Rapine and lust and perjury held sway."

Time was when the mighty Sovereign of a mighty Empire vowed vengeance against Rome, and proceeded so far in his audacious rebellion as to attempt by means of a mercenary prelate to excommunicate and depose the Sovereign Pontiff, but the prayers of the "old man" were once more successful, and the scheme so artfully concocted, served only to humble its originator. William Bishop of Utrecht, Hugh Le Blanc, an excommunicated Cardinal, aided by other Prelates, equally schismatical and disobedient to the Head of the Church, proceeded to depose and excommunicate the Sovereign Pontiff, and Henry, to further his designs against Rome, endeavored to urge the Romans to revolt, but Gregory excommunicated Henry, and on the mere recital of a few words dictated by one old man, and repeated by another, (Sigefried, Archbishop of Mayence), himself always despised by the Emperor as a foolish silly old man, had so great an effect, that the mighty Potentate was abandoned by all, abjured by his Prelates, forsaken by his princes and unsupported even by the presence of a single menial; Henry was humbled, and after a while, through the interposition of his good consort Bertha, sought and obtained reconciliation with Rome.* Time was when a Bourbon at the head of a mercenary army marched against the Eternal City, and vowed to level her to the ground, but the God of S. Peter was there, and once more was the old man, though a prisoner in the Castle of San

* Appendix A. Will Mr M'Cabe allow us to thank him for his excellent tale "Bertha," and to express our sorrow in having written, in the heat of political ire, against it.

Angelo victorious: while his enemies were revelling in drunkenness and debauchery, Clement was praying for them. Though De Bourbon had fallen at the first onset near the Porta Del Spirito Santo, his conquerors, satiated with meat and wine, and excited by the darkness of the night, conceived the idea of a masquerade with *flambeaux*, in derision of that captive Papacy which they imagined they had for ever destroyed. Asses were brought, on which rode some lancers vested in Cardinals' robes. Wilhelm De Sandizell, with a paper tiara on his head, represented the Pope. On arriving opposite the Castle of San Angelo, the party stopped, the Cardinals dismounted and knelt before Sandizell and kissed his hands and feet, and received his benediction, which he gave with a glass of wine. A voice then exclaimed, "Let us elect a Pope;" "yes," cried others, "a Pope not created after the image of Clement, a Pope who will obey Cæsar, a Pope who will not desire either war or blood." "Luther," replied the crowd, "let those that wish that Luther should be Pope, hold up their hands?" and all did so shouting, "long live Pope Luther!" When about to separate, one of the lancers (Gruncnwald) addressed the following words to the captive Pontiff, "What pleasure would it give me to embowel thee, thou enemy of God, Cæsar and the world." What, reader, think you was the termination of this expedition? The barbarians, decimated by the plague, left Rome on the 17th Feb. 1521, and Clement, on his arrival at Orvieto, where he had fled disguised as a gardener, thus prayed publicly for those wretches who had so maltreated him—"O my God, pardon my enemies as I pardon them, the injuries and insults they have inflicted on thy Church, its invisible Head who is in Heaven, and the visible who is on earth."* Time was when a proud ambitious tyrant who had levelled thrones, and created

* Audin's Histoire Henri VIII.

sovereigns at his nod, conceived the idea of humbling Rome, but the "old man," though despised by the Conqueror flushed with success, again triumphed. The proud Emperor met his reverses almost as soon as he had been excommunicated. He had impiously asked his son-in-law Beauharnais, if the Pope imagined that by placing him under an interdict, his soldiers' weapons would fall from their hands; but what Napoleon had so tauntingly enquired really occurred. He was excommunicated in June 1809, and in 1812, during the disastrous Russian Campaign (on the retreat from Moskowa) an eye-witness (the Comte De Segur) says that the soldiers seemed unable to carry their arms, when they fell their weapons fell from their hands, broke and were lost in the snow. They did not cast them aside, but from cold and famine, were unable to retain their hold. In 1814 Buonaparte signed his abdication in that very palace of Fontainbleau where he had imprisoned Pius VII.* And so is it now-a-days. But a few years since and Allelujahs were resounding through the length and breadth of England at the fall of Rome; Mazzini and Garibaldi, aided by Gavazzi and Achilli, had utterly exterminated the Papacy! the Church of Rome had perished!! Fleming's prophecy had been fulfilled!!! Rome was no more!!! Cumming was in ecstacies, and Spooner and Newdegate, M'Neile and Stowell, danced and whooped with very delirium! But alas! the "old man" to whom had descended the Fisherman's ring, weak and powerless as he was, an exile at Gaëta, uttered a few words, and lo! a mighty heretical nation was convulsed and scared with terror, impelled by the instinctive awe which Heresy ever feels towards the truth. S. Peter had issued his mandate, and the Hierarchy was restored, in the mercy of a God, to a nation that had FIVE TIMES DELIBERATELY REJECTED the Gospel of our Lord

* Rohrbacher Histoire de l'Eglise, Vol. XXVIII.

And shall that profession only be barred from entering into the *temple of honor* which directeth all men to the temple of virtue, and hath best right to honor by the promise of God, *honorantes me honorabo*, those that honor me, I will honor, because they most honor God in every action of their function which immediately tendeth to His glory."* The "*Tracts for the Times*" formed a school which has given more than 200 of the clergy and many thousands of the laity to the church. They could not remain in the Anglican Communion because they perceived that "the Anglican system was worldly in its origin, naturally wanting in divine nurture and in real spiritual life;" that it was a "piece of human mechanism like one of those rustic arbors formed of unplaned branches which hold out some show of vegetation because its frame-work has been cut from a living tree, but it has no interior life, and you may take any of its parts without injury to what remains. Yet for awhile men sit and live and are merry within it. But in a short time the under timbers become decayed and the worm eats into the substance and men come and repair a little here and a little there, and as it goes on consuming inwardly, they cover it every year with some deceitful varnish that gives it a false appearance of youth and freshness, but at last it will hold no longer, and they sweep it away as unprofitable

* Sacra Nemesis, or the Levite's Scourge, p. 56.

Casting bright images of heavenly things
To make the work less mournful,
And ye, frail insects of a day, would cry,
Ruin to Rome!!"

The prayers of England's martyred children have been heard. Of those who suffered the martyrdom of the rack and the gibbet, the scavenger's daughter and the iron gauntlet, the prayers of a Campian and a Haydock, a Nelson and a Paine, an Arrowsmith and a Hart, a Margaret Clitherow and the aged Mrs. Killingate have been answered, for they suffered not for their faith in vain. S. Alban, (England's protomartyr) S. Paternus, (whose place of martyrdom is still pointed out as the Dwl Hallog in the vicinity of Aberstwith) S. Edmund, S. Oswyn, S. Alphege, F. Arrowsmith, Fisher, and Mrs. Killingate have not interceded, let us hope, in vain, united as their intercessions have been with those glorious confessors S. Wilfrid, S. William, S. Anselm, S. Dunstan, and Cardinal Pole. God, in His Divine mercy, permitted His Church in England to endure a cruel, aye, a most cruel, persecution for the space of nearly three hundred years, but ere the third century had rolled into eternity, in confirmation as it were of the visions vouchsafed to S. Edward and the Spanish Hermit, He, who had to all appearance yielded the field to the enemy of mankind, reappeared. "He came (says Dr. Newman) as a spirit upon the waters; He walked to and fro Himself over that dark and troublesome deep, and, wonderful to behold and inexplicable to man, hearts were stirred and eyes were raised in hope, and feet began to move forwards to the great Mother who had almost given up the thought and seeking of them. First one and then another sought the rest which she alone could give. A first and a second and a third and a fourth, each in his turn as grace inspired him, not altogether, as by some party understanding or political call, but drawn by Divine power and against his will, for he was happy

where he was, yet with his will, for he was lovingly subdued by the sweet mysterious influence that called him on. One by one, little noticed at the moment, silently, swiftly and abundantly they drifted in, till all could at length see that secretly the stone was rolled away and that Christ was risen and abroad."*

We would caution our readers against imagining that conversions to the Church only commenced with the "*Puseyite*" movement, for many were reconciled to the See of S. Peter at a period when it was death by the law of the land to belong to her Communion, or for one holding her orders to be seen in the country. The following names, as converts and martyrs to the faith, are recorded by Bishop Challoner who suffered not a little on the night of the Anti-Popish riots under the leadership of Lord George Gordon :—†

1581.

1. Rev. Ralph Sherwine, Exeter College, Oxford.

* Christ upon the Waters, a Sermon, by Rev. J. H. Newman, D.D.

† The Editor of "*Dolman's Magazine*" gives the following account of Dr. Challoner's narrow and providential escape during the Gordon riots :—"His name was particularly obnoxious to the mob. Many had sworn to roast him alive. Castle Street, Holborn, where his humble dwelling was situated, swarmed that night with the rioters who were vainly seeking for his house. The number had been accurately supplied them, but, either from drunkenness or the mercy of God's protecting Providence, they failed to discern it. We may faintly guess the horrors endured by this aged Prelate when the frequent shouts for the Popish Bishop to come forth assailed his ears. He remained during that long and agonizing interval upon his knees, praying with his accustomed fervor to his Heavenly Master to give him that fortitude and resignation which might sustain him in his threatened martyrdom. If those aged eyes shed tears they were not for his own calamities, but for those of his flock who, like the early Christians, were exposed to the wild beasts of Ephesus." (*Dolman's Magazine, Vol. V., p.* 81.)

2. Rev. Edward Campian, S.J.
3. Rev. Alexander Brian, Hart Hall, Oxford.

1582.

4. Rev. Thomas Ford, Trinity College, Oxford.
5. Rev. John Short, Brazennose College, Oxford.
6. Rev. William Fuller, Lincoln College, Oxford.
7. Rev. Laurence Richardson, Brazennose College, Oxford.
8. Rev. Thomas Cottam, Brazennose College, Oxford.

1583.

9. Rev. William Hart, Lincoln College, Oxford.
10. —— Body, Esq., New College, Oxford.

1584.

11. Rev. George Haydock, New College, Oxford.
12. Rev. James Fenn, New College, Oxford.
13. Rev. Robert Fenn, New College, Oxford.
14. Rev. John Fenn, New College, Oxford.
15. Rev. Thomas Hemerford, New College, Oxford.
16. Rev. John Nutter, New College, Oxford.
17. Rev. John Munder, New College, Oxford.
18. Rev. Joseph Bell, New College, Oxford.
19. Rev. Richard White, New College, Cambridge.

1586.

20. Rev. Edward Strachan, S. John's College, Oxford.

1587.

21. Rev. Richard Sutton, New College, Oxford.
22. Rev. Stephen Rousham, S. Mary's College, Oxford.
23. Rev. Edmund Jennings.
24. Rev. Eustachius White.

1593.

25. Rev. Edward Waterton.
26. Rev. John Cornelius, New College, Oxford.
27. Rev. John Bost.
28 Rev. John Ingram.

29. George Sallowell, Esq., Curate of Houghton-le-Spraig, Durham.

1595.

30. Rev. Alexander Robins New College, Oxford.
31. Rev. Henry Walpole, S.J., New College, Cambridge.

1596.

32. Henry Abbot, Esq.

1597.

33. Rev. William Andleby.

1600.

34. Rev. Christopher Wharton, Trinity College, Oxford.

1602.

35. Rev. Francis Page, S.J.

1612.

36. Rev. William Scott, O.S.B., Trinity College, Cambridge.

1642.

37. Rev. William Roe, O.S.B., Trinity College, Cambridge.

1678.

38. Edward Colman, Esq., Trinity College, Cambridge.
39. Rev. Anthony Turner, S.J., Trinity College, Cambridge.

The following are from the "*Legenda Lignea*," and we make no doubt our readers will be astonished at finding that the sons of Dr. Potter, the Dean of Worcester, and Dr. Cosin of Peterborough, were among those on whom it pleased God to bestow the Divine gift of faith.

"1. Rev. Sir Toby Matthews, son of the Archbishop of York.
2. Rev. Walter Montacute, Sydney SussexCollege, Cambridge.
3. Rev. —— Goff, D.D., one of the King's Chaplains.
4. Rev. —— Vane, D.D., one of the King's Chaplains.
5. Rev. Hugh Cressy, Fellow of Merton College, Oxford.*

* Rev. Hugh Cressy, O.S.B., author of the "Church History of Britanny," was received into the Church, while travelling tutor with the Earl of Falmouth, at Rome in 1646.

6. Rev. Thomas Bailly, D.D., son of the Bishop of Bangor, and Chaplain to the Marquis of Worcester.
7. Rev. Richard Crawshaw, Fellow of Peterhouse, Cambridge.
8. Rev. William Rowlands.
9. Rev William Simons.
10. Rev. —— Potter.
11. Rev. —— Cosin.
12. Sir Kenelm Digby.
13. Sir Francis Doddington,
14. Sir Theophilus Gelly.
15. Lord Andover.
16. Lord Goring.
17. Hon. C. Goring.
18. Sir Richard Lee.
19. Sir William Davenant.
20. Dr. Hart.
21. Dr. Johnson.
22. N. Read, Esq.
23. Richard Millivent, Esq.
24. Thomas Normington, Esq.
25. —— Glue, Esq., Balliol College, Oxford.
26. Richard Nicholas, Esq., Peterhouse, Cambridge.
27. Edward Barker, Esq., Cauis College, Cambridge.
28. Marchioness of Worcester.
29. Marchioness of Clanricarde.
30. Conntess of Denbigh.
31. Lady Kilmanchie"*

In addition to these, we must not omit the names of the Duke of York and Rev. F. Lewgar, the friend of the notorious apostate Chillingworth; and in our own days, previous to the movement whose history we are writing, Messrs Kenelm Digby, Beste, Lisle Phillipps, Frederick Lucas, M.P., the Rev. F. Ignatius, and many others; nor should we forget the penalty awarded by an Act of Parliament enacted in the reign of Elizabeth, making it "High Treason to draw off any person

* The Ecclesiastic, Vol. VII., p. 375.

from the communion of the Church of England to that of Rome;" and that those who knowingly maintained or concealed the reconciling or reconciled, and refused to discover them within twenty days to some Justice of the Peace or other higher officer, shall fall under the penalty of misprision of treason. It was likewise enacted that every person convicted of saying Mass shall forfeit 200 marks and suffer a year's imprisonment, and those who willingly hear Mass are liable to the forfeiture of 100 marks and one year's imprisonment. Further: "every person above the age of sixteen years who absents himself from church, incurs the forfeiture of £20 per month, and in case the absence is continued for twelve months, he is to be bound to his good behaviour to enter into a recognizance of £200, and find two sufficient sureties." Well, then, has a Dignitary of the Establishment said, that "the Penal Laws were notorious through the whole of Europe as the most cruel and atrocious system of persecution ever instituted by one religious persuasion against another;"* and Mr. Burke justly called it "a truly barbarous system, where all the parts are an outrage on the laws of humanity and the rights of nature; it is a system of elaborate contrivance as well fitted for the oppression, imprisonment, and degradation of a people and the debasement of human nature as ever proceeded from the perverted ingenuity of man." In a word, Catholicity was nearly extinct in England. "The vivifying principle of truth, the shadow of S. Peter, the grace of the Redeemer, had left England. All seemed to be lost; there was a struggle for a time, and then its Priests were cast out or martyred."†

Have we not then reason to marvel at the increase of the Church now-a-days? Have we not reason to exclaim, *Hic est digitus Dei*, when we see converts daily received into the Church, and not a week pass by without announcing the open-

* Sydney Smith's Letter to the Electors of York on the Catholic Emancipation.

† The Second Spring, a Sermon by the Rev. J. H. Newman, D.D.

ing of a new Mission?—But fifty years since and we were a bye word among the people;—but half a century since, and one of our Prelates (Dr. Talbot) was tried for the crime of saying Mass, and only acquitted, on the informer swearing, that he had heard the officiating Prelate say CONFITEO Deo omnipotenti. "Truth was disposed of and shovelled away, and there was a calm, a silence, a sort of peace." Thus was it but a few years since.

Methinks we hear our Protestant friends enquiring, "What has given rise to this unusual excitement in the world? What has caused the revival of Catholicity, not only in England, but in Germany, in America, in Russia, and even in Sweden and Turkey; not only do we see members of the Establishment, but of every other *soi-disant* religious body flocking into the Catholic Church. To-day Wesleyanism gives up with a sorrowful heart a Pritchard; to-morrow records the reception of an Ida Hahn, a Petcherine, or a Boyhimie, and the next day a Professor of one of the 'Godless Colleges,' a Crofton, or it may be a Gfröer, submits to the Chair of S. Peter, and sues for reconciliation with the Rock of Ages?" It is the Spirit of God, the *Ruach Elohim*, once more hovering over the face of the earth, and quickening men's souls prepared in secret by Almighty God, and fitted into His Living Church like the stones in Solomon's temple, "which were made ready before they were brought to Jerusulem, so that there was neither hammer nor axe, nor any tool of iron heard in the house when it was in building." So has it been now-a-days, for throughout the movement no exertion (if we except the form of prayer drawn up by his Eminence the Cardinal Archbishop of Westminster, for the conversion of England, while Principal of the English College at Rome) was made by the Church, the pear fell as it ripened, and was gathered into the garner, the chrysalis was converted into the butterfly, and the stone that "had been hewed and made ready elsewhere," was brought to Jerusalem, and fixed in its own place; each convert by God's grace working

out his own salvation with a joyful fear and a peace of mind beyond all comprehension, and rejoicing in having found rest, true genuine rest, for his soul; it was the new spring; the winter had past, the rain was over and gone. As in those happy days, when the Church was in her infancy, and priests were wont to offer up the Holy Sacrifice in the Catacombs, and enquirers to visit the Apostles by night, so now might men be found studying S. Thomas Aquinas, Bellarmine and Perrone, and using the "Garden of the Soul" and the *Paradisus Animæ* as books of private devotion, but secretly for fear of their fellow-men—some might be seen stealing to Mass and the Catholic chapel—humble and mean as it was—but disguised, and pouring out their hearts to their God, concealed from the view of man by some pillar, and beseeching him to guide them into the truth, for none dared trust one another, or confer with the friend of his bosom or the companion of his earlier days on so sacred, so awfully sacred, a subject as the salvation of the soul; in truth, many were exclaiming with S. Augustin, "*Quamdiu, quamdiu, cras et cras? Quare non modo? Quare non hâc horâ?*" for they were consumed with very grief, so palpable was the darkness in which their souls were buried.

The avowed object of the "Oxford movement" (to its chrysalis state under Dr. Lloyd, we would refer the reader to Canon Oakeley's late Lecture) was "to contribute something towards the practical revival of doctrines, which, although held by the great Divines of our Church, at present have become obsolete with the majority of her members, and are withdrawn from public view even by the more learned and orthodox few who still adhere to them;" in a word to "Catholicize the present Establishment, and gradually to restore to England the blessings of the Catholic Church," for the "zealous sons and servants of the English Branch of the Church of Christ, seeing with sorrow that she is defrauded of her full usefulness

by particular theories of the present age, which interfere with one portion of her commission, believe that nothing but these neglected doctrines faithfully preached, will repress that extension of Popery, for which the ever multiplying divisions of the religious world are too clearly preparing the way."* A series of pamphlets embracing a wide range of subjects was published, entitled *Tracts for the Times,* "embracing such subjects as the following:—the Constitution of the Church—the authority of its ministers—the Ordinances, and especially the Sacraments of the Church—refutation of the errors of Romanism, and directions how to oppose it—translations of interesting passages of early Church History, and collections of passages in confirmation of their tenets from the great standard English Divines."† Canon Oakeley, in his Lecture, refutes an idea unfortunately too prevalent, and which all connected even in the slightest degree with the *movement* are aware of, by assuring his readers that there was no premeditated union among those who ultimately ended in becoming Catholics. We had, one and all, our individual peculiarities, which like so many sharp edges stood in the way of anything like effectual combination.‡

Such was the state of matters in 1833, the opinions entertained by the "Oxford School," were becoming somewhat popular, but it was by no means to be expected that they would become "widely popular, for truth is never, or at least never long popular," though Mr. Sewell expressed his surprise at the rapidity with which the fundamental principles of the Oxford School had advanced—"a rapidity which ten years since we should have pronounced a delusion,"§ The Bishops were closely watching their proceedings; the Evangelical

* Tracts for the Times, Vol. I., Preface.

† Evans' Sketch of all Religions, edited by Rev. J. H. Bransby.

‡ Oakeley's Lecture on Personal Reminiscences of the Oxford movement.

§ Sewell's Letter to Dr. Pusey on Tract No. XC.

party were alive to their actions, and waiting their time to act. The Oxford school was attacked on all sides; Bishops, Archdeacons, and Deans were charging against them; and Charlotte Elizabeth, in her *Christian Ladies' Magazine*, was warning her fair readers to beware of the "sleek slim Tractarian Curate;" while others were accusing them of "disaffection to the Church, unfaithfulness to her teachers, a desire to bring in new doctrines, and to conform our Church more to the Church of Rome, to bring back either entire or modified Popery." "Tractarianism" (says one), "is a wicked, ungodly, unscriptural conspiracy to confine and to enslave the souls of free Englishmen and to crush them beneath the Juggernaut wheels of episcopal tyranny and spiritual despotism."* Another, that "in narrowness and bigotry they might vie with any production of the dark ages, their chief aim being to retain the great bulk of mankind in abject intellectual prostration, and blind subjection to a domineering priesthood. Could they attain such strength as to render them rash enough to attempt to reduce their opinions to practice, the result would be most awful: for a collision would ensue, which might endanger our most sacred and valuable institutions, and *our National Church in particular would be sure to fall in the struggle.*"† According to one Bishop (Chester), "Tractarianism is daily assuming a more serious and alarming aspect, and threatens a revival of the worst evils of the Romish system;" and another, "I charge you in the name of Christ to shun these novelties, to despise such teaching, and to abhor such perversity of learning." Suffice it to say that Dr. Pusey, in consequence of these attacks, was compelled to defend the "*Tracts for the Times*," and their writers, by quotations such as the following, from their works, to prove that they were not Romanists, nor of a Romish tendency.

* What is Tractarianism? By Rev. J. Gladstone.

† Christian Observer, Feb. 1841.

"Rome maintains positive errors and that under the sanction of an anathema, but nothing can be pointed out in the English Church which is not there so far as it goes, and even when it opposes Rome with a truly Apostolic toleration, it utters no law or condemnation against her adherents."*

"The Romanists are wretched Tridentines everywhere."† "The freedom of the Anglican Church may be vindicated against the exorbitant claims of Rome, and yet no disparagement ensue of the authority inherent in the Catholic Apostolic Church."‡

> "——— O that thy creed were sound,
> For thou dost soothe the heart, thou Church of Rome,
> By thy unwearied watch and varied round
> Of service in thy Saviour's holy home."§

Thus did Dr. Pusey endeavour to show that the writers of the "*Tracts for the Times*," were not Romanists, though closely approximating to Rome in particular doctrines, principles and views, that they were not "fighting under false colours to propagate Romanism and to oppose primitive views;"‖ or as another writer says, that though "deeply convinced in spite of outward appearances that the Church of England is intrinsically Catholic, that it is our duty to belong to her, and that it is a great sin to leave her, still were she ever unhappily to profess herself to be a form of Protestantism, (which may God of His infinite mercy forbid), then I would myself reject and anathematise the Church of England, and would separate myself from her immediately as from a human sect."¶ His Eminence the Cardinal Archbishop of Westminster, with that far-seeing discernment for which he is so justly celebrated,

* Tracts for the Times, No. lxxi.
† Froude's Remains.
‡ Kibh on Tradition.
§ Lyra Apostolica, Appendix B.
‖ Letter of Rev. C. P. Golightly to Standard.
¶ Letter of the Rev. W. Palmer, to Rev. C. P. Golightly.

predicted the tendency of the Oxford School, for he says, speaking of the "Library of the Fathers," "I augur results most favourable to the cause of truth, from the publications of the Fathers in a form acceptable to ordinary readers."* The storm which had for so long a period been lowering over the head of the Oxford School, at last burst forth in all its fury on the devoted person of Isaac Williams. The description of the storm that overtook Æneas and his companions, as described by the Mantuan bard, may well apply to that now commencing against the Tractarianizing section of the Establishment—

——— "Venti velut agmine facto,
Qua data porta ruunt et terras turbine perflant,
Incubuere mari totumque a sedibus imis,
Una Eurus Notusque ruunt creberque procellis,
Africus. • • • •
Insequitur clamorque virum stridorque rudentum,
• • • • • • • • •
Intonuere polie et irebis micat ignibus æther."

For from this moment the Anglican party might have said with the stranded Gonzalo—

"We split! we split! Farewell, my wife and children,
Farewell, brother, we split! we split! we split!"

Bishops now charged in reality against the tenet of "Reserve, in teaching Religious Knowledge," regarding it as contrary to the doctrine and practice of the Gospel. Dr. Monk, Bishop of Gloucester, accused Mr. Williams of "withdrawing the Scriptures from mankind, and robbing us of the greatest blessing which flows from a pure religion."† To this Mr. Williams replied by proving that he had been misrepresented by his Diocesan, as '*Reserve*,' only meant, *reverence*, and that it was far, far from his intention to withhold the doctrine of the Atonement, for he says in the Tract, "surely the doctrine of the Atonement may be taught in all its fulness on all occasions, and at all seasons, more effectually, more

* High Church Claims, by Dr Wiseman.
† Charge of the Bishop of Gloucester, 1841.

really and truly according to the proportion of the faith, or the need of circumstances, without being brought out from the context of Holy Scripture into prominent and explicit mention."

Dr. Copleston (the late Bishop of Llandaff), also came forward and thus referred in his Charge to the Tractarian movement—"It was with pain and sorrow" that I observed, the early indication of that evil, which almost invariably attends the formation of what must be called a school or party in matters of religion. It is true, that in these '*Tracts*,' the falsehoods of Popery are occasionally held up undisguised for rejection, and even for abhorrence. But this, so far from being a justification of the tone in which at other times her faults are palliated, and her pretensions respected, rather strikes me as carrying with it a self-condemning evidence. If she be guilty to the extent described, it is inexcusable to hold communion with her, or to court her favour: there is undoubtedly in these "*Tracts*," an admission of various corruptions sanctioned and enforced by the Romish Church."*

No. XC. at last made its appearance, and in obedience to the express command of the Bishop of Oxford, the "*Tracts for the Times*," were discontinued, with an unreserved and joyful submission to the authority of the Bishop, inasmuch as the Episcopacy is a divinely ordained chain of supernatural grace," and that it would be "acting lightly against the Spouse of Christ and the awful presence which dwells in her, if they hesitated a moment in not putting their Lordship's will before their own," for "a Bishop's lightest word ex-cathedra is heavy. His judgment on a book cannot be light."† The Tract was brought before the Hebdomadal Board, and in consequence of that step, Dr. Hook came forward boldly in defence of Mr. Newman. "The moment I heard that Mr.

* Charge of the Bishop of Llandaff, 1841.

† Newman's Letter to the Bishop of Oxford.

Newman was to be silenced, not by argument, but by *usurped authority*, that moment I determined to renounce my intention of pointing out in Tract XC. what I considered to be its errors: that moment I determined to take my stand with Mr. Newman; because, though I did not approve of a particular Tract, yet in general principles, *in the very principle advocated, in that Tract, I did agree with him*; in a word, I was compelled by circumstances to act as a *party-man*. And in justice to one whom I am proud to call my friend, *I am bound to say that Mr. Newman's explanatory letter to Dr. Jelf is to my mind perfectly satisfactory*. The Church of England is now a divided body. The most unhappy determination of the Hebdomadal Board at Oxford, to censure Mr. Newman, A CENSURE WHICH I LITTLE DOUBT THE CONVOCATION OF THE UNIVERSITY WOULD, IF SUMMONED, REVERSE—has proclaimed this from one end of the country to the other.*"

The object of this far-famed *Tract* was, "to show that, while our Prayer Book is acknowledged on all hands to be of Catholic origin, our Articles also, the offspring of an uncatholic age, are, through God's good providence, to say the best, not uncatholic, and may be subscribed by those who aim at being Catholic in heart and doctrine."†

The following decree was passed by the Hebdomadal Board, in consequence of which Mr. Newman acknowledged himself the writer of Tract No. XC:—

"At a Meeting of the Vice-Chancellor, heads of houses and Proctors, in the Delegates' Rooms, March 18th, 1841—

Considering that it is enjoined in the Statutes of this University (Art. III., sect. 2, tit. IX., sect. II., § 3, sect. V. § 3) that every student shall be instructed in the Thirty-nine Articles, and shall subscribe to them; considering also, that a

* Hook's Letter to the Bishop of Ripon.

† Tract for the Times, No. XC.

Tract has recently appeared, dated from Oxford, and entitled, *Remarks on certain passages in the Thirty-nine Articles,* being No. 90 of *The Tracts for the Times,* a series of anonymous publications purporting to be written by members of the University, but which are in no way sanctioned by the University itself—

Resolved, that modes of interpretation such as are suggested in the said Tract, evading rather than explaining the sense of the Thirty-nine Articles, and reconciling subscription to them with the adoption of errors which they were designed to counteract, defeat the object,' and are inconsistent with the due observance of the above mentioned Statutes.

P. WYNTER,
Vice-Chancellor."

Mr. Newman accordingly penned the following note to the Vice-Chancellor :—

" MR. VICE-CHANCELLOR,

I write this respectfully to inform you that I am the author, and have the sole responsibility of the Tract, on which the Hebdomadal Board has just expressed an opinion, and that I have not given my name hitherto, under the belief, that it was desired that I should not. I hope it will not surprise you if I say, that my opinion remains unchanged of the truth and honesty of the principle maintained in the Tract, and of the necessity of putting it forth. At the same time, I am prompted by my feelings, to add my deep consciousness, that everything I attempt might be done in a better spirit and in a better way, and while I am sincerely sorry for the trouble and anxiety I have given to the members of the Board, I beg to return my thanks to them for an act which, even though founded on misapprehension, may be made as profitable to myself as it is religious and charitably intended. I say all this with great sincerity, and am, Mr. Vice-Chancellor,

Your obedient servant,
JOHN HENRY NEWMAN.

Oriel College, March 16."

But the work of God had commenced, the "*Tracts for the Times*" and "*Froude's Remains*" had effected their appointed task, which He, in His good providence, had set them to accomplish, though unknown to the writers and leaders of the "Oxford School," who were "earnest and copious in their enforcement of the high doctrine of the Faith, of Dogmatism, of the Sacramental principle, of the Sacraments, (as far as the Anglican Prayer Book admitted them) of Canonical observances, of practical duties, and of the counsels of perfection." They were single-minded and sincere in teaching the doctrines of "Prayers for the departed in the faith and fear of God," of the "Invocation of Saints," of the "Real Presence," of the "Church speaking with stammering lips," and of exhorting their disciples to be "content" to be "in bondage," and to "work in chains." It was, however, necessary in the dispensation of Divine Providence, that the earnest and sincere "Anglo-Catholic" should see the utter absurdity of his position, accordingly the "Lives of the English Saints" made their appearance, and Mr. Newman, in all simplicity, having resigned his living of S. Mary the Virgin, Oxford, and Littlemore, retracted certain offensive expressions used by him towards Rome.* Mr. Faber, in his "*Life of S. Wilfrid*," told his readers that to "look Romeward was a Catholic instinct seemingly implanted in us for the safety of the Faith," that, "the process may be shorter or longer, but that Catholics get to Rome in spite of wind and tide," and Mr. Ward also boasted that he held the whole cycle of "Roman doctrine."

The Tractarian party were at this period divided into two great sections. The one earnest and simple-minded, were content in following Mr. Newman's advice, and to "work on in chains, submitting to their imperfections as a punishment, to go on teaching through the medium of indeterminate statements, and inconsistent precedents and principles but partially

* Appendix C.

developed," to believe that God would visit and rescue them if in error; they listened reverently while he thus addressed them, (and never was there a teacher in the Anglican Establishment so revered, as he who now presides over the Catholic University). "O, that instead of keeping on the defensive and thinking it much, not to lose one remnant of Christian light and holiness, which is getting less and less, the less we use it; instead of being timid and cowardly, and suspicious, and jealous, and panic-struck, and grudging, and unbelieving, we had the heart to rise as a Church in the attitude of the Spouse of Christ, and the dispenser of His grace, to throw ourselves into that system of truth which our fathers have handed down, even through the worst times, and to use it like a great and understanding people! O, that we had the courage and the generous faith to aim at perfection, to demand the attention, to claim the submission of the world. Thousands of hungry souls in all classes of life stand around us, we do not give them what they want, the image of a true Christian people, living in that apostolic awe and strictness, which carries with it an evidence that they are the Church of Christ. This is the way to withstand and repel the Romanists, not by cries of alarm and rumours of plots, and dispute, and denunciation, but of living up to the Creeds, the services, the ordinances, the usages of our own Church, without fear of consequences, without fear of being called Papists; to let matters take their course freely, and to trust to God's good providence for the issue.*" The other section is the party described by Mr. Marshall as "fighting about vestments, and postures and pues," or by Mr. Faber as "playing at Mass, putting ornament before truth, suffocating the inward by the outward, bewildering the poor instead of leading them, revelling in Catholic sentiment instead of offering the acceptable sacrifice of hard-

* Newman's Letter to Dr. Faussett.

ship and austerity; this is a painful, indeed, a sickening developement of the peculiar iniquity of the times, a masterpiece of Satan's craft;"* others of this party not content with "playing at Mass" and losing themselves in "Ecclesiastical vagaries," adopted peculiar Roman devotions, such as that to the "Sacred Heart of Jesus" or the Rosary, or felt a pleasant emotion in reading the lives of Catholic Saints and translations of Jesuit spiritual writers; but, continues Mr. Faber, this is not the way to become Catholic, it is a profaner kind of Protestantism;" disgusting, indeed, was it to hear sentimental young ladies lisping about "copes," and "cottas," and "Ecclesiastical vestments," and "Knight Templars," and "altars," and "plain chants." †

While thus contending for the Catholicity of the Church of England and Ireland as established by Law, a circumstance which showed its purely Erastian character and thorough dependance on the State, occurred; we refer to the appointment of a Bishop of Jerusalem in connexion with a Lutheran Government. This act, had not Mr. Palmer come to the rescue, would have so unsettled the junior members of the Oxford school as to have destroyed the party while yet in its "chrysalis," or, if we may say so, moth state, for the butterfly, the gaudy, gay tinsilling butterfly of the Oriental Church scheme had not yet been fully developed by Messrs Neale, Palmer and Maitland; as the Fellow of S. Mary Magdalen College, and a Deacon in the Church of England, perceived a theory on which he pounced and propounded to his readers. Mr. Palmer succeeded in, not only, puzzling his Anglican friends, but also certain members of the Russo-Greek Church, by asserting that the Church of England "had long had a double being, a double form, and a double language,

* Life of S. Wilfrid.

† We refer the reader to Dr. Newman's "*Loss and Gain*," and Paley's "*Church Restorer*."

the one, spiritual and religious, the other, worldly and political; it is only inwardly that our Church is a Catholic Church, outwardly it is the Protestant Reformed Religion established by Law; and there is now a struggle for life or death, whether the outward Protestantism shall cut inwardly into the heart of the Church and destroy her life, or the inward Catholicism shall rise up from below, to the surface and expel or shake off the poison and dust of heresy, and change the outward form of our Church, and of our language;" * in vain did the Catholic-minded members (as they called themselves) of the Establishment protest against this act. The fiat had gone forth, and a *Congé d' elire* was issued, nominating Dr. Alexander (a converted Jew, unable to construe the Greek Testament or even the Vulgate) to the new See of Jerusalem, and even Mr. Newman was compelled to acknowledge that this measure "had a most grievous effect in weakening the argument for our Church's Catholicity," and in shaking the belief of it in individuals.

We trust our readers will forgive our giving the text and translation of the letter commendatory given to Dr. Alexander by the Archbishop of Canterbury.

Letter commendatory from the Most Rev. the Lord Archbishop of Canterbury, &c.

To the Right Rev. and Rev. Brethren in Christ the Prelates and Bishops of the Ancient Apostolic Churches in Syria and the countries adjacent, greeting in the Lord, William, by Divine Providence, Archbishop of Canterbury, Primate of all England, &c. Metropolitan,

Τοῖς παναγιωτατοις καὶ αγαπητοῖς ἐν Χριστῷ ἀδελφοῖς τοῖς Επισκόποις καὶ πρωτοστῶσι τῶν ἐν τῇ θείᾳ καὶ ἐν ταῖς ἱεραῖς χώραις Ἐκκλησιων ἀρχαίων καὶ αποστολικῶν, Γυλιέλμος, τῇ θείᾳ προνοίᾳ Ἀρχιεπίσκοπος Καντουριάς πάσης τῆς Αγγλίας Πρωτεύων καὶ Μητροπολίτης, ἐν Κυρίῳ χαίρειν,

* Aid to Reflection on the seemingly double character of the Established Church, by William Palmer.

Most earnestly commend to your brotherly love the Right Rev. Michael Solomon Alexander, Doctor in Divinity, whom we, being well assured of his learning and piety, have consecrated to the office of Bishop of the United Church of England and Ireland, according to the ordinances of our holy and Apostolic Church, and having obtained the consent of our Sovereign Lady the Queen, have sent out to Jerusalem with authority to exercise spiritual jurisdiction over the clergy and congregations of our Church, which are now, or which hereafter may be established in the countries above mentioned. And in order to prevent any misunderstanding in regard to this our purpose, we think it right to make it known to you, that we have charged the said Bishop our brother not to intermeddle in any way with the jurisdiction of the prelates or other ecclesiastical dignitaries, bearing rule in the churches of the East, but to shew due reverence and honor, and to be ready on all occasions, and by all the means in his power, to promote a mutual interchange

Πάσῃ σπουδῇ συνίσταμεν τῇ ὑμετέρᾳ ἀδελφοὶ σεβάσμιοι καὶ ἀγαπητοί, ἄνδρα εὐσεβέστατον Μιχαὴλ Σολομῶντα Ἀλέξανδρον ἱερᾶς θεολογίας ἐξηγητήν, ὃν ἡμεῖς ἐξετάσαντες αὐτοῦ τὴν εὐλάβειαν καὶ ἱκανότητα. καὶ ἐπιτάδειον κρίναντες ἐχειροτονήσαμεν εἰς ἐπίσκοπον τῆς ἐν Ἀγγλίᾳ καὶ Ἰβερνίᾳ Ἐκκλησίας, κατὰ τοὺς πατρίους τῆς ἁγίας ἡμῶν καὶ ἀποστολικῆς Ἐκκλησίας. Ἐξουσίαν δὲ λαβόντες παρὰ τῆς σεβίας τῆς ἡμῶν βασίλισσης, ἐπέψαμεν αὐτὸν εἰς Ἱερουσάλημ, ἐπιτρέψαντες αὐτῷ ἐπισκοπὴν πνευματικὴν ἐπὶ πᾶσι τοῖς τῆς ἡμετέρας Ἐκκλησίας κληρικοῖς καὶ λαϊκοῖς τοῖς ἱδρυμένοις καὶ ἐν ταῖς ἐφεξῆς χώραις. Ἵνα δὲ μή τις ἀγνοῇ τίνος ἕνεκα τοῦτον τὸν ἀδελφὸν ἡμῶν ἐπίσκοπον ὄντως ἐπέψαμεν, γνωρίζομεν ὑμῖν ὅτι προστάξαμεν αὐτῷ μηδαμῶς ἐν μηδενὶ πράγματι ἐπιβαίνειν τῇ ἐξουσίᾳ τῇ καθηκούσῃ ἡμῖν τοῖς Ἐπισκόποις καὶ τοῖς ἄλλοις ἐν τῷ κλήρῳ τῶν Ἐκκλησιῶν Ἀνατολῶν τεταγμένοις καθίστασθαι, μᾶλλον δὲ παρέχειν ὑμῖν τὸν πρέποντα τίμιον καὶ θεραπείαν καὶ πρόθυμον εἶναι πάντοτε καὶ παντὶ τρόπῳ σπουδάζειν τά εἰς φιλαδελφίαν καὶ συνήθειαν καὶ ὠφέλειαν φέροντα. Πεποίημαι μὲν περὶ τούτου τοῦ ἀδελφοῦ ἡμῶν, ὅτι ἐκ Θεμοῦ καὶ διὰ συνήθειαν ταῦτα τὰ ἐπιταλράνα ὑφ' ἡμῶν

of respect, courtesy and kindness. We have good reason to believe that our brother is willing, and will feel himself in conscience bound to follow these our instructions; and we beseech you in the name of our Lord Jesus Christ, to receive him as a brother, and to assist him as opportunity may offer with your good offices.

πιστῶς φυλάξει. Παρακαλοῦμεν δὲ ὑμᾶς ἐν τῷ ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὡς ἀδελφὸν δέχεσθαι αὐτὸν καὶ χρείαν αὐτῷ ἐπὶ καίρου παρέχειν.

We trust that your Holinesses will receive this communication as a testimony of our respect and affection, and of our hearty desire to renew that amicable intercourse with the ancient churches of the East which has been suspended for ages, and which, if restored, may have the effect, with the blessing of God, of putting an end to divisions which have wrought the most grievous calamities in the Church of Christ.

Πεποίθαμεν, ἀδελφοί, ὅτι ἡ παντιμότης ὑμῶν τὴν ἐπιστολὴν ταύτην φιλοφρόνως δέξεται, ὡς μαρτυροῦσιν τὴν ἡμετέραν εἰς ὑμᾶς σέβασιν καὶ φιλαδελφίαν καὶ τὴν ἐν ἡμῖν ἐπιπόθησιν τοῦ ἀνανεοῦσθαι τοὺς τῆς ἀρχαίας ἀγάπης δεσμοὺς πρὸς τὰς παλαιὰς ἐν τῇ Ἀνατολῇ Ἐκκλησίας ἐκ πολλῶν ἤδη γενεῶν διαλιπόντας· ἧς ἀνανεουμένης κατὰ βούλησιν καὶ χάριν Θεοῦ πεποίθαμεν ἰαθήσεσθαι αὐτίκα σχίσματα, δι' ὧν δυνάτωται ἔπαθεν ἡ τοῦ Χριστοῦ Ἐκκλησία.

In this hope, and with sentiments of the highest respect for your Holinesses, we have affixed our archiepiscopal seal to this letter, written with our own hands at our own palace of Lambeth, on the twenty-third day of November, in the year of our Lord one thousand, eight hundred and forty-one.

Ταύτην ἐλπίδα ἔχοντες καὶ τὴν ὑμετέραν Ἁγιωσύνην ἐκ θυμοῦ καὶ πάσῃ θεραπείᾳ σεβόμενοι τὴν σφρα γῖδα ἡμῶν ἀρχιεπισκοπικὴν ταύτῃ τῇ ἐπιστολῇ αὐτογράφῳ προσεθήκαμεν ἐν Λαμβάθῳ, ὅπου, αὐλαῖς, Νοεμβρίου κγ.

1842.

The period at which the Tractarian harvest commenced to ripen had now arrived; the preceding year (1841) had witnessed the resignation of S. Mary's, Oxford, and Littlemore, by Mr. Newman, and also his recantation of certain offensive expressions "against the Romish system," and yet in the very paper containing this recantation he says—"I am as fully convinced as ever, indeed I doubt not Roman Catholics themselves would confess, that the Anglican doctrine is the strongest, nay, the only possible, antagonist of their system. If Rome is to be withstood it can be done in no other way."

The following were among the first that submitted to Holy Church:—*

CLERGY.

1. Rev. Bernard Smith, Rector of Leadenham, Lincolnshire.
2. Rev. A. D. Wackerbarth, Curate of Peldon, Essex.

LAITY.

1. Pierre Le Page Renouf, Esq., Pembroke College, Oxford.
2. Johnson Grant, Esq., S. John's College, Oxford.
3. Hon. Edward Douglas, Christ Church, Oxford.
4. J. Biden, Esq., University College, Oxford.
5. —— Sankey, Esq., Trinity College, Dublin.
6. Capt. Millar.
7. Robert A. R Maurice, Esq., R.N.
8. The Countess of Clare., (R I.P.)†
9. Mrs. Pittar.

* For a complete list of the converts, as far as possible, see Appendix D.

† The writer trusts his Catholic readers will say a Hail Mary for the eternal repose of those converts who have departed this life.

10. Miss Eliot.
11. Miss Gladstone.
12. Miss Perkins.

Of these the following have taken Holy Orders :—

SECULARS.

Rev. Bernard Smith.
Rev. Robert A. Roberts Maurice.

REGULARS.

Rev. T. Biden, S.J.

We must not forget to mention the name of Mr. Sibthorp, who submitted this year to the Church, and published two pamphlets detailing his reasons for having become a Catholic, in which the erratic tendency of his mind is easily perceivable, though his line of argument was too strong for any of his opponents to refute, his "submission being simply on the ground that he could not reconcile the unity of the Church as answering to its types in the Old Testament, except by admitting the supremacy of the Papal See." Mr. Sibthorp had in his first Letter thus alluded to the want of unity in Protestantism :—"How fearfully different is the fate of those who are separated from the See of Rome! Do they form an united band? Is there communion, or even mutual intercourse, among them? Is there harmonious discipline or holy order? Surely they are rather like the floating remnants of some disastrous wreck, driven here and there on the restless waves of private opinion and individual interpretation of Scripture. A few, indeed, in some little bark, seem waiting to hail the vessel of the Church, as she steers more in sight, and to seek on board of her a security they scarcely dare reckon on at present; but the most part—some on boards, and some on broken fragments, and some in solitary effort, struggling for life—present a sad spectacle of the distress, danger, and ruin which men bring on themselves by contempt of that order and rule which God

Himself has sanctioned."* To this accusation, as clear as the noon-day sun, four of the Hull clergy replied,—"We are prepared to prove by a mass of evidence which cannot be overborne, that there is more true union among Christian Protestants than there now is, or ever has been, among Romanists."† The Hull clergy not having favoured the world with this "mass of evidence," we are unable to refer to it. However, with Mr. Sibthorp we have nought to do; he has returned again, "like a dog to his vomit, and a sow that has been washed to her wallowing in the mire," and there would we leave him, earnestly entreating, such of our readers as have received the gift of Faith, to pray for his reconciliation with Holy Church, and that he may again become a member of that Body whose privileges he has thus described,—"The Catholic Church is the friend of the human race; with one hand She points to Heaven, and with the other strews largely the charity of God on earth. None can attend on Her steps and not perceive it to be Her daily office to remind the children of men of the vanity of this life, of judgment, of eternity, of the evil of vice and the beauty of piety to God and His works and laws, and, above all, of the inestimable price paid on the Cross for human redemption. Her special lesson to the rich and great is poverty of spirit as to themselves, humility as to God, beneficence to their fellow-creatures; to the poor and mean She opens out the riches that are of faith, and the nobility of the sons of God. The patroness of the Fine Arts, they wither where She comes not. The nurse of science, She leads it forward, while She restrains its natural tendency to go alone and forget God. The Spouse of Christ, She seems alone to understand how to keep His earthly dwelling in discipline and due order, and how to deck

* Some answer to the enquiry, why have you become a Catholic? by R. W. Sibthorp.

† A Serious Remonstrance addressed to the Rev. R. W. Sibthorp, by those of the Hull clergy who knew him.

the chamber of His Presence with the adorning meet for His Majesty. Her feasts and Holy Services gladden the most oppressed, while her Vigils and fasts subdue the proudest hearts."*

Mr. Renouf, shortly after his reconciliation, published a pamphlet exposing the inaccuracies of Mr. Palmer's quotations in his controversy with Cardinal (then Dr.) Wiseman, and assures his correspondent that the "objections of the most conscientious opponents to Catholicity are founded on misunderstandings, the fruit either of misrepresentations or prejudices."† Mr. Renouf is now Lecturer in French Literature in the Catholic University, and is thus mentioned by the Editor of the "*Catholic University Gazette*"—"Mr. Pierre Le Page Renouf is a native of Guernsey, and has the advantage of being equally at home in the English and French language and literature. To these he has since added a knowledge of German. He had just commenced his course at Pembroke College in the University of Oxford when he submitted himself to the Catholic Church, and was in consequence obliged to leave the sphere of an honourable ambition. He soon distinguished himself, young as he was, by his writings in the "*Dublin Review*" and elsewhere, in answer to the views of Dr. Newman and Mr. Allies, both of them at that time members of the Establishment."‡

Dr. Pusey commenced about this time his series of the "Catholic Devotional Library," comprising such works as Avrillon's "Guides for Advent and Lent," Horst's "Paradise of the Christian Soul," Surin's "Foundation of a Spiritual Life," &c., &c., adapted to the use of the English Church. Froude and Knox had fulfilled their task in unsettling men's

* Sibthorp's Further Answer to the Enquiry, Why have you become a Catholic?

† Renouf's Letter to Rev. W. Palmer.

‡ Catholic University Gazette, p. 164.

minds, and bidding them look elsewhere for rest and peace than to Canterbury or York; no Anselm or Wilfrid, no William or Dunstan, no Alphege or Becket, wielded the archiepiscopal crozier. Every act of the men who by favour of the regnant sovereign enjoyed the title of Archbishop or Bishop, proved their instability, and led those who were ill at ease to look to Rome for rest and peace; men began now to perceive that "it was not in the Establishment to produce an Athanasius or a Basil, that marriage and martyrdom go badly together. 'Non si te ruperis par eris,' says the little frog in the fable to the big one, when it was swelling itself to the size of the bull. One squall from the little dearies—one scream of Mama—would spoil a dozen of Athanasiuses. You may call your spirits from the vasty deep, but no Basil or Athanasius there. 'Nec erat Brutus, Bruti nec avunculus usquam.'"*

In one Diocess Baptismal Regeneration was regarded as a God-denying and man-exalting doctrine, and that it was absurd and unscriptural; in another it was regarded as the belief of the Church of England, and that "infants are capable of being savingly born of water and the Spirit, and of being adopted into the Sonship with what depends thereon;" here the Offertory was adopted and Stone Altars erected, there daily services restored and saint-days kept, while such practices were denounced as Popish in the adjoining parish, or even in the same pulpit.† While Henry of Exeter endeavoured to preserve peace at Helston and S. Sidwell's, by defending Messrs. Blunt and Carlyon, Charles James of London was doing his best to foment discord by countenancing Mr. Bennett at S. Paul's, Knightsbridge, and Mr. Oakeley at All Saints, Margaret-

* Cooper's Anglican Church, The Creature and Slave of the State.

† The writer recollects having been appealed to by a lady in a bookseller's shop in the town of Lynn, as to what she ought to believe, in consequence of the two Curates and the Lecturer preaching opposite doctrines, and she was puzzled which to believe.

street, and denouncing Messrs. Baugh and Bertie at Ilford, and sacrificing Mr. Cameron to the ire of Mr. Walter, and the "Times"; and Charles Bird of Winchester, aided by his brethren of Chester, Dublin and Cashel, were upholding Messrs. Bickersteth, Close, Noel, M'Neile, and Stowell in their crusade against Tractarianism.

Such was the state of things in the soi-disant religious world when Messrs. Ward and Oakeley were selected by the Exeter Hall party as the victims of the ire and wrath of its devotees. It was in vain that some of the "Catholic" school endeavoured to obey the Rubric, and we are aware that a friend of ours was denounced to his Bishop for issuing the following placard in his parish:—

"NOTICE IS HEREBY GIVEN,

That the Sacrament of Holy Baptism, except in cases of sickness, will be administered immediately after the Second Lesson in the Afternoon Service, as directed by the Rubric, which says, 'The people are to be admonished, that it is most convenient that Baptism should not be administered but upon Sundays, and other Holy-Days, when the most number of people come together: as well for that the Congregation there present may testify the receiving of them that be newly Baptized into the number of Christ's Church; as also because in the Baptism of Infants, every man present may be put in remembrance of his own profession made to God in his Baptism.' And furthermore, the Rubric proceeds to say, 'When there are Children to be Baptized, the Parents shall give knowledge thereof OVER NIGHT OR IN THE MORNING BEFORE THE BEGINNING OF MORNING PRAYER, to the Curate. *And then the Godfathers and Godmothers, and the People, with the Children, must be ready at the Font,* EITHER IMMEDIATELY AFTER THE LAST LESSON AT MORNING PRAYER, OR ELSE IMMEDIATELY AFTER THE LAST LESSON AT EVENING PRAYER, as the Curate in his discretion shall appoint.'"

In vain did the "English Churchman" complain of the irregularity of the Ministers of the Establishment, as may be seen by the following extract from its columns:—

"One correspondent states that he has 'been assured by Anglican Priests, that in some churches, nay, in some rural districts, the

custom, no long time ago, was, during the winter, *to Baptize without water!*'

A clerical correspondent writes—

'I know a clergyman who re-Baptized his child, on being assured by one or two standing by, that not a single drop of water had touched the child's face; and I have every reason to believe, from the report of credible witnesses, that this sometimes happens in large parishes, where, *e.g.*, sixty or seventy children are baptized on the Sunday afternoon, and where, consequently, there is often great haste and carelessness. The drop or two of water, intended to sprinkle the child, merely touches his cap or dress, and thus he remains unbaptized.'

Another clergyman says—

'Three cases fell under my own notice, when in London, quite unconnected with each other, yet all corroborative of the fact, that no water had been used. One was, from the circumstances, a peculiarly distressing case. These three cases occurred in the same parish (St. Pancras) about the same time.'

'I have seen a clergyman merely touch the forehead of the child *with a wet finger*, holding it there until he drew the sign of the ✝, and I have occasionally, myself, been called upon to Baptize in the Churches, even of High Churchmen, where, *from the smallness of the vessel inserted within the font* and the *paucity of the water supplied*, very great care was necessary to administer the Sacrament validly, to the number of children to be Baptized.'

'There is a great ignorance, too, among the laity, as to what constitutes Baptism. I was once requested by a respectable tradesman NOT TO USE ANY WATER IN BAPTIZING, as *his child was too ill to bear it.* People commonly bring their children so be-capped and muffled up, that it requires some care to apply the water to the face, and I have known them complain that the water was not sprinkled as lightly as it might have been.'

'A third clergyman assures us that, very recently, the officiating minister of a very large and populous metropolitan parish constantly baptized with *a wet finger merely.*"

The High Church or Oxford School in Scotland, were something annoyed at finding an excommunicated Presbyter of the Diocess of Aberdeen (Sir W. Dunbar) received and abetted by the Church Missionary Society. We have referred, at

length, to this singular case in the Appendix,* for singular we must call it, in finding a religious body acknowledging, and yet not submitting to the sway of the Bishop or Diocesan.

1843.

3 Hon. and Rev. George Talbot, Rector of Evercreech, Somerset.
4 Rev. Daniel Parsons, Curate of Tenby.
5 Rev. Charles Seager, Assistant Professor of Hebrew, Oxford.

LAITY.

13 William Simpson, Esq., Trinity College, Cambridge.
14 William Lockhart, Esq., Exeter College, Oxford.
15 William D. Turnbull, Esq., Advocate, Edinburgh
16 Charles De Barry, Esq.
17 Henry Bosanquet, Barrister.
18 Charles Hemans, Esq., son of the celebrated Mrs. Hemans.
19 Sir Charles D'Albiac.
20 Miss Bowles.
21 Mrs. De Barry.
22 Miss Warner
23 Miss Townshend, } Daughters of Anglican Ministers.
24 Henry Richardson, Esq., Manchester.

Of the above the following have taken Holy Orders :—

REGULARS.

Rev. William Lockhart,
Rev. Henry Richardson, } Of the Institute of Charity.

SECULAR.

Hon. and Rev. George Talbot.

Puseyism met with a most curious check this year. Dr. Pusey, in his turn as Canon of Christ Church, Oxford, preached

* Appendix E.

a sermon before the University, entitled "The Holy Eucharist a comfort to the Penitent." Scarcely had he had time to breathe ere the Vice Chancellor, to the surprise of the University, sent for the sermon to be tried in his court—the assessors being, with himself, *pro hac vice*, Dr. Jenkyns, Master of Balliol, Dr. Hawkins, Provost of Oriel, Dr. Symonds, Warden of Wadham, Dr. Jelf, Canon of Christ Church, and Dr. Ogilvie, Regius Professor of Pastoral Theology, with the complainant, Dr. Faussett, Margaret Professor of Divinity, as *ex officio* assistant, in consequence of Dr. Hampden, (pray, reader, remember the name of this gentleman) Regius Professor of Divinity, being excluded by the special Statute of censure passed soon after his election to the Chair. The Court was a secret one, "a mysterious tribunal fished up from the deep of ages," and Dr. Pusey, seeing how it was constituted, began to feel uneasy as to the aspect of affairs; so secretly did they manage their business, that Dr. Pusey was himself the first to announce to the world that he had been convicted of Heresy and suspended by the "six Doctors."* "In judicial affairs there can be no place for uncertain rumours. There may be 'wars and rumours of wars,' but we never yet heard of verdicts and judgments rumoured to have been delivered; the rumours going on for days and days after the rumoured date of the judgment, and all uncontradicted, and with nothing but rumours on the other side to contradict them, and all in the immediate vicinity, if indeed a trial which had no place could be said to have a vicinity. It was like the comet of the season, a tail without a nucleus. People were looking about impatiently for the fact itself. They went to the doors of the College Halls, to the Common rooms, to the doors of the Schools, and all the public places where University notices of all kinds are posted, they could find nothing new. There was a notice that

* See Appendix H.

some livery-stable-keeper had been suspended from University communications, but no Dr. Pusey. The Divinity Beadle was seen going about, but it was only the announcement of the next Sunday's preachers."* The sermon was universally talked over. "Squires prosed about it over their port, and young ladies were heard to lisp its condemnation in the brief interval between the waltz and the quadrille." "The Board of Oxford Inquisitors (for we must in reason confess that Dr. Pusey had no fair trial,) had condemned the Regius Professor of Hebrew; they had inferred that a Puseyite was an animal to be hunted down and allowed no law, and nothing could protect Dr. Pusey, for if there was no other Puseyite in the world he was one;" and accordingly the columns of the Low Church papers were filled with paragraphs headed in flaring capitals, "OXFORD BOARD OF HERESY," "SUSPENSION OF DR. PUSEY FOR HERESY," and the "Standard" actually "DARED" him to publish and defend his sermon. Dr. Pusey did so and with pain, "for (says he) it is impossible for any one not to foresee one portion of its effects, namely, what floods of blasphemy against Holy Truth will be poured forth by the infidel or heretical, or secular and anti-religious papers with which the Church and Country is at this time afflicted. It is like casting with one's own hands that which is most sacred to be outraged and profaned."† While Dr. Pusey and his friends were calling "for a specification of the particular passage condemned," the Rev. Mr. O'Connell (of Waterford) addressed a Letter to Dr. Pusey in which he most earnestly pleaded with the condemned Professor, but in vain. "What public duty (writes Mr. O'Connell) of greater magnitude can present itself than the restoration of peace and union by the reconciliation of the Anglican Church with the Mother of Churches. What un-

* British Critic, July, 1843.

† Pusey's The Holy Eucharist a comfort to the Penitent—the Preface.

dertaking of more importance and deeper interest can employ the zeal and the learning of the Ministers of Religion, than the endeavor to accomplish this truly christian work? If Leibnitz, Grotius, Bacon and Bossuet were awakened from their tombs, how would not such men—the greatest geniuses that adorned the annals of philosophy—employ their vast resources in hastening the day of England's regeneration by laboring to unite her distracted children once more in the bands of religious union. A fresh ardor would animate their exertions now more than ever, because the grounds of dissension are being daily narrowed, and doctrines which in their days entitled us to the foul appellations of 'idolaters and superstitious,' are now numbered among the cherished dogmas of Oxford, and placed beyond the reach of scoff and cavil by the eloquent and untiring pens of its most distinguished Professors. Truly, then, hath God raised up glorious testimonies unto His Beloved Spouse, and elicited from Her most gifted adversaries a confession of the purity of that faith which had been so long detained in bondage."*

Complaints were also laid against another member of the University of Oxford, the Rev. Thomas Edward Morris, M.A., Student of Christ Church, Oxford, for preaching a heterodox sermon on Ascension Day, 1843. Mr. Morris, carried away by his zeal, canonized Laud, an "Archbishop" of Canterbury in the reign of Charles I., and whom the Tractarians delight in calling "S. William of Canterbury," and thus referred to him:—"Laud, the martyred Archbishop, who, let us trust, still intercedes for the Church, whose enemies he resisted unto death, and for this ancient seat of prayer and holy contemplation."† Mr. Morris, in self vindication, published his sermon, and following the example of Dr. Pusey, inserted an appendix, in order that he might "remove any misapprehension

* Letter to Rev. E. B. Pusey, by Rev. J. O'Connell. Appendix F.

† A Sermon preached on Ascension Day, 1843, by T. E. Morris.

that might exist." But it is not for us, and, indeed it will not interest our readers, to know whether in spite of the XXII Article, the Establishment holds the doctrine of the Invocation of Saints, or (begging Mr. Morris's pardon) whether the Saints departed pray for us, "for the belief that we ought to make request to them is not involved therein, for (says Bramhall) a *comprecation* both the Grecians and we do allow, an *ultimate invocation* both the Grecians and we detest."

Messrs. Palmer and Perceval published this year a "Narrative of events connected with the '*Tracts for the Times*,'"* each wishing to vindicate himself from the odium attached to the members of the "Oxford School"; they had no idea of being sacrificed to the fury of a mob like Messrs. Blunt, (at Helstone) Baugh, (at Ilford) Courtenay and Carlyon, (at Exeter) or to be made the butt of the "*Times*" like Mr. Cameron of Hurst, or to be mulcted like Mr. Escott of Gedney, or to be held up to scorn with their fellows; breakers were ahead, and Messrs. Palmer and Perceval deemed it more politic to wipe their hands of the foul conspiracy against the peace of the Establishment. From these gentlemen, who imagined themselves compelled by the lucubrations of an "insignificant individual" of the name of Golightly to come forward, we learn that the original conspirators against the peace of the Establishment were Messrs. Newman, Keble, Froude, Rose, Perceval and Palmer; "these individuals (Dr. Faussett informs us,) were in the habit of meeting in secret conclave for the express purpose, with articles drawn up, and a scheme of operations digested and settled of introducing Romanism into England, and of getting the whole Anglican Church to subscribe to the Tridentine decrees." Messrs. Perceval and Palmer had no desire to be termed Transitionists; but we have nought to do with these gentlemen: one of whom lost his Chaplaincy to Her Majesty during the Gorham Agitation. We have, however, a word to say

* Appendix G.

to the writer of an article in the "Christian Remembrancer" of November, 1843, who says:—"We think the conduct of the recent converts to Romanism very un-English, we had almost said shabby. The very way in which these 'goings over' are conducted shows much latent suspicion in the good of a cause; *transfuga* is the Latin word, and we cannot disconnect it from the notion of a deserter. Never to consult friends or even families, to be lost for a week, to announce a step upon which the soul may be perilled by a penny-post letter from Oscott, to lodge no appeal with a Bishop whom they have served, to dive down at Littlemore, and to be lost to sight till they pop up at S. Chad's as 'acolytes;' if this were not too serious a matter to laugh at, it would be scarcely more than simply farcical. If really and truly their souls were undergoing a perilous sifting, if they had not resolved upon this step without the most earnest prayer, if they had well and long weighed the conflicting claims of the two Communions, and if at last they resolved in favour of Rome only because England was deficient in the signs of an Apostle—was too cold—too narrow—too hard—too grudging—then, surely, and we put it upon the lowest ground, if ever their minds were possessed with the slightest or a single suspicion at any time, that in spite of appearances England might not be wrong, surely the Church of their baptism and Ordination was worth struggling for, it was worth making a public and solemn appeal for; it was worth a trial to make it better, more holy, more religious; it was worth some agitation to recall it at least to its proper character. If they were defeated, and if their claim, boldly and dutifully argued, were rejected—well, that is another question, but since they have not done this their conduct to us appears, we ADVISEDLY use a very strong and offensive phrase, to be sneaking and unmanly; we may pity them—pray for them—weep for them—but we dare not respect them."* We know not whether the writer of this article be

* Christian Remembrancer, November, 1843.

yet a Catholic, but if so, his punishment will be severe when he recollects how he maligned his elder brethren in the Faith; if still a Protestant—if still clinging on to the stranded bark of Anglicanism in spite of the howling wind, pelting rain, and angry thunder, when

——— "All but a few
Plunge into the flowing brine and quit the vessel,"

we would most respectfully say to him—for we too "pity" him—"pray" for him—"weep" for him—"Sir, you know nothing of the sighs and tears we have shed while yet in doubt—you cannot feel or sympathize, nor can you have the most distant idea of all that we have suffered while God's good Spirit was leading us onward—you cannot tell how bitter, how intense, how agonizing, were our sufferings when the dread truth flashed on our mind for the first time, that our Orders were nought, and that the Church of England was merely a creature and slave of the State—and that faith, saving faith, was impossible to be obtained save in the Church of Rome; therefore, good sir, we do most respectfully beg of you not to stigmatize our conduct as 'sneaking' and 'unmanly'—was it sneaking' and 'unmanly' in Mr. Bernard Smith resigning a preferment of £700 per annum, or in others cheerfully resigning their Archdeaconries, Deaneries, and snug rectories, for beggary, and in some instances actual starvation?* We speak advisedly, for we are acquainted with several converts who have voluntarily resigned preferments of great value to eke out a living with their family on salaries that our servants would have rejected with contempt—is it a slight trial, a mere 'diving down' and a 'popping up,' to leave friends and relatives, and all that oneholds dear, for a strange worship, but yet one that we felt to be true—one in which we have met and conversed with our

* One of the clerical converts would have starved at T——, had it not been for the broken meat given him by some charitable Catholics.—Appendix H.

God—our Incarnate JESUS—for we know that the Church "has JESUS Himself with Her, the Living God, in the Blessed Sacrament. It is no commemoration of Him; it is Himself. It is no part of the mystery of the Incarnation; it is the whole mystery, and the Incarnate One Himself. It is not simply a means of grace; it is the Divine Fountain of Grace Himself. It is not merely a help to glory; it is the Glorified Redeemer Himself, the owner and the source of all glory. The Blessed Sacrament is God in His mysterious, miraculous veils. It is this real presence of God which makes Catholicism a religion quite distinct from any of the so-called forms of Christianity. It is this possession of Her God which is of necessity the life-long triumph of the Church. Nothing short of this could be a real or sufficient triumph to the Bride of Christ." You speak also of our leaving the 'Church of our Baptism'—the writer of this 'History,' and every other Anglican he has yet met with, boasts of their having been by baptism made children of God, MEMBERS OF CHRIST, and inheritors of the Kingdom of Heaven; and consequently not of any national Church. For with Mr. Northcote I may say to you, "Surely you do not yourself look on your baptism as something purely local and national; you do not consider that one baptised by a Presbyterian or a Wesleyan would forsake 'the Church of his Baptism' by becoming an Anglican." The true Church, wherever that be, and no other, must needs be to the Christian the Church of his Baptism. She is his real Mother to whom all his affections are due, though it may be that a stranger stole him from her even in his cradle, and has brought him up in ignorance of his royal descent and rightful heritage. Labour then to discover the true Church, and in Her you will have discovered the Church of your Baptism."

Mr. Seager, the Assistant Professor of Hebrew at Oxford, previous to his secession, published a volume of the Sarum Breviary, in order that Anglicans might be prevented from reciting the Roman office, which they were wont to alter to suit

their own preconceived notions of Catholicity, as e.g. instead of praying to the saint, begging that the saint might pray for them. Mr. Seager also published at the very time of his secession Conrayer's "Defence of Anglican Orders."

1844.

Some of the converts this year were—

6. Rev. James Burton, Curate of Trinity Church, Brompton.
7. Rev. William G. Penny, P.C. of Ashenden, Bucks.

Laity.

25. Thomas A. King, Esq., Exeter College, Oxford.
26. Charles R. Scott Murray, Esq., M.P., Christchurch. Oxford.
27. William Leigh, Esq.
28. George Tickell, Esq., M.A., University College
29. T. A. Stothert, Esq., Advocate, Edinburgh.
30. B. Butland, Esq., Trinity College, Cambridge.
31. Thomas Fenn, Esq.
32. Mrs. Seager.
33. Miss D'Albiac.
34. Miss Nangle, niece of the celebrated Rev. Edward Nangle of Achill.

Of these the following have taken Holy Orders:—

Regulars.

Rev. William G. Penny (of the Oratory of S. Philip).
Rev. George Tickell, S.J.
Rev. Thomas A. King, S.J.

Seculars.

Rev. J. A. Stothert.
Rev. B. Butland.
Rev. T. Fenn.

Mr. Penny, the only convert who published his reasons for embracing the Faith, says, "In quitting the Anglican Communion for the Catholic, we are not renouncing one authority to follow another, but putting ourselves under an authority, having previously been under none at all. I say 'having been previously under none at all,' because it is evident that though a person in the Anglican Communion were to hold all Roman doctrine, if such a thing were possible, which it is not, inasmuch as *one* Roman doctrine teaches the necessity of communion with the See of Rome, he would not hold what he holds upon the authority of Rome, but only by way of opinion. Because of course to submit to the authority of a body is to submit to the guidance of those whom it has authorized to guide us. Now what Anglican submits to those whom the Roman Communion authorizes as guides? None; in that among other things they do not make confession to them as is required." *

Certain members of the "Oxford School," dissatisfied with Mr. Newman's advice to "work in chains," to be "content to be in bondage," determined to exert themselves in obtaining the abrogation of that which they deemed "a mockery, a snare, and a delusion"—viz. *The compulsory burial of Schismatics.* They had "freely and voluntarily subscribed to the thirty-nine Articles, and to the three articles contained in the thirty-sixth Canon;" accordingly a Committee, consisting of the following clergymen, was formed—viz.

Rev. Thomas W. Allies, Rector of Launton, Oxon.
Rev. I. C. Cooke, Vicar of East Lulworth, Dorsetshire.
Rev. W. H. Mountain, Vicar of Hemel Hempsted, Herts.
Rev. W. H. Henslowe, P.C. of Tottenhill, Norfolk.
Rev. Edward G. K. Browne, Curate of Bawdsey, Suffolk.

whose duty it was to invite their clerical brethren to unite and sign a Petition to the High Court of Parliament for the

* The impossibility of Faith out of the Church of Rome, by W. G. Penny.

purpose of alleviating this tyrannical act of the English Government, as they fully believed with the 4, 5, 6, 7, 8, 9, 10, 11, and 12 Canons of the Established Church, that Schismatics were *ipso facto* excommunicated, and not to be restored but only by the Archbishop after his repentance and public revocation of such his wicked errors." "We cannot but conclude (says one of the supporters of this Petition) that those only who have received the Sacrament of Baptism from one who has been episcopally ordained, are, according to the view of the Church of England, truly and scripturally baptised." Sir H. J. Fust (whose decision in the Stone Altar case first called him into notice) decided otherwise in the cases of Rev. T. Escott, of Gedney, and Rev. W. H. Henslowe, of Tottenhill.*

Another party, following the advice of Lord John Manners, determined to found a monastery consisting of MARRIED and unmarried monks, and selected as their site a small village in the county of Suffolk; the *unmarried* Fathers and Brethren were to take "Bachelors" vows, regarding "Celibacy, as it really is, as a higher state," and that "there are surely duties enough in the Church where Celibacy may have its proper place, and where there is much room for the exhibition of the sterner grace of self-denial, foregoing all the highest earthly joys which cheer us in our pilgrimage, passing *alone* and *isolated* through the world, and *visibly* living only for his Master's work, and to gather in his Master's scattered sheep." They forgot that "monks and nuns are not commodities to be found everywhere, and to be moulded for the nonce whenever they are wanted. Funds may be found, and buildings raised, and vestments manufactured, but it requires a special vocation from God to make a man or woman renounce the world,"† and so it was. In vain did the learned Regius Professor of Hebrew enquire, "Why should the daughters of our land be in a

*See Appendix I.

† Life of S. Gilbert of Semprengham.

manner forced into marriage, as in the former days of Romanism they were into celibacy, and the days of the Old Testament be brought back upon us, and our maidens marry in order to 'take away their reproach from among men.' Now that He who was looked for is come, and they can serve Him, not by becoming mothers of the Holy line whereof He was born, but by ministering to His members in a sanctified virgin estate, why should we not also, instead of our desultory Visiting Societies, have our *Sœurs de la Charité*, whose spotless and religious purity might be their support amid the scenes of misery and loathsomeness, carrying that awe about them which even sin feels towards undefiledness, and impressing a healthful sense of shame upon guilt by their very presence? Why should marriage alone have its duties among the daughters of our great, and the simple estate be condemned to an unwilling listlessness, or left to seek undirected, and unauthorized, and unsanctified ways of usefulness of its own?"* The attempt was made at ———, and we were given to understand that it was a failure. The following paper, taken from the "*Church Intelligencer*,"† was circulated widely among the "Oxford party," and is so curious, that we are sure that our readers will excuse our giving it an insertion in our pages:—

"*Revival of Monastic and Conventual Institutions on a plan adapted to the exigencies of the Reformed Catholic Church in England.*

"Quid aliud fuere Monasteria quam officinæ virtutum jejunii patientiæ laborum."—*D. Ambros, Lib. X., Ep.* 82.

"A Monastery is a school of Christian penitence. It is a little community, having its own officers, in which each has his own post marked out, and in which all are engaged in labors of love; whilst, from its silence and peace, the soul has leisure for contemplation."—*British Critic, No. LX., Article, Port Royal.*

* Pusey's Letter to the Bishop of Oxford, p. 215.

† The "*Church Intelligencer*" was under the Editorship of a gentleman who had seceded from Dissent.

"To speak seriously and without passion, what can the ill be—to have places set apart whither men either by nature, turn, or otherwise unfit for the world, may retire themselves in religious company, may think on Heaven and good learning."—*Sir Roger Twysvew's Beginners of Monastic Life.*

"Something like Monasteries for women would be a glorious design, and may be set on foot to be the honor of a QUEEN ON THE THRONE."—*Bishop Burnet.*

"It is a question which must long have presented itself as a subject of anxious thought to reflecting Christians, 'In what way the general interests of the Church and the Christian education of her people may be best promoted; and by what means a remedy may be best provided for many of the evils—social, domestic and personal—arising out of the present disordered state of our civil and ecclesiastical relations?

"The solution of this question, which has occupied so many minds and which seems to be increasingly gaining ground, is, that the wants alluded to would be most effectually met and supplied by the REVIVAL OF MONASTIC AND CONVENTUAL INSTITUTIONS in a form suited to the genius, character and exigencies of the Church in England, whereby her devotional, practical and educational system might be carried out, and an asylum might be opened for persons of both, sexes, who, from deliberate choice or under the pressure of various trials, might be desirous of permanent or occasional retirement from the world, and opportunity of quietude and devotion.

"Perhaps the best model for such establishments *(mutatis mutandis)* would be the monastery of Port Royal des Champs, as decribed by Mrs. Schimmelpeninck, in her edifying 'Memoirs of Port Royal.'

"The OBJECTS of such Institutions would be—

"1. To widen and deepen the legitimate influence of the Church by exhibiting a model of Her system as fully carried out and reduced to actual practice.

"2. To promote and conduct Christian education upon Church principles.

"3. To afford a retreat for the contemplative, the bereaved, the destitute and the embarrassed.

"4. To cherish a spirit of devotion, charity, humility and obedience.

"5. To give better opportunities of acquiring self-knowledge, and exercising penitence.

"6. To promote simplicity and godly sincerity in the intercourse of life.

"7. To revive plainness and self-denial in diet, dress, furniture, personal attendance, &c.

"8. To form habits of retirement, silence and recollection.

"THE MEANS.

"1. A system of community where the superabundance of the wealthier might be made available to the support of the poorer members.

"2. Daily public devotion and frequent Communion agreeably to the order of the Church.

"3. Strict observance of the Festivals, Fasts, &c., prescribed in the Book of Common Prayer.

"4. A RULE for dress, diet, furniture, recreation, &c.

"5. Appointed time for silence and subjects for meditation.

"6. Corporal and spiritual works of mercy.

"7. Exercising penitence and obedience.

"8. Bodily and mental labor—particularly in educating the young, composing works to meet the necessities of the Church, working for the poor, and assisting in the various duties of the establishment.

"THE CONSTITUTION.

"No vows, but a solemn declaration and engagement of obedience to the Superior and of compliance with the RULE of the Institution during residence.

"VISITATION.—Monthly by the Parochial Minister, quarterly by the Rural Dean, half-yearly by the Archdeacon, yearly by the Bishop.

"SUPERIOR.—To be appointed by the Bishop and removeable at his pleasure; to appoint his or her subordinate subject to the Bishop's approval.

"Other details may be easily supplied.

"It is hoped and earnestly requested that the friends of primitive piety, order and simplicity into whose hands this paper may fall, will direct their thoughts and endeavours towards expanding these hints, and devising some method of bringing them to a practical issue. To such, it will be obvious that the design must not be desecrated by the interference of schemes of worldly gain in the shape of Joint-Stock Companies, Proprietary Shares, &c. It must be the offspring of love to God and love to man—the free-will offering of penitent gratitude or open-handed charity to GOD and to HIS CHURCH."

The "*Times*" thus refers to Mr. Tickell's conversion: "Rightly or wrongly they (the Puseyites) assert that the English Church, and that large body of Christians in communion with the Church of kindred form and origin, viz. in Ireland, and in Scotland, and in the United States of America, and in Brunswick, and in the East Indies, and in the West, and in Australia, and in New Zealand, and in short wherever the English tongue is known, are, whatever may be the true test or theory of Christian membership, genuine and indispensible members—one great third in short of the Christian Church. Rightly or wrongly they assert, and that without prejudice to Christian charity, that this great body of the Church is Apostolic in foundation, Apostolic in usages, Apostolic in doctrine. Rightly or wrongly they assert that this great and important portion of Christendom stands not on any *exclusive* or *self-limited* basis of its own, the assumed truth of which should cut down every one else, but on an equal footing—the great footing of Catholic and Apostolic ordination—with the other Churches of the Universal Faith. So far as we are aware no other school in our Church at all

regards, or wishes to regard, her in the same light. So far as we are aware these same principles, and none other, are the very ones which, be this right or wrong, our Church has all along rested her claim to a fellowship with and position in Christendom. They vindicate to her at once her high rank and destiny among the churches of Christendom. Mr. Tickell, a gentleman of some promise and distinction, we believe not, however, a clergyman, but one who has given out, or supposed to have given out, that he zealously supported or even exaggerated those peculiar views, which consist in exalting the importance of that Apostolic ordination, which no one has ever disproved or denied to the English Church—this gentleman has now gone over to Rome. The truth is that if Mr. Tickell and other gentlemen of his school, kept in mind the importance of the Apostolic institution, which they *profess* so much to value, they would then see that comparisons of points of external practice and the like, however they might deride them, as no doubt they would, though most unreasonably, against their own Church, were not anything to the purpose so long, as their own Church were confessed by a true and Apostolic one. But this done, estimate these facts by the value which by their own principles they should set upon it. They deny their own doctrines. Hence their lapse. Hence, and hence alone, their blindness, their positive blindness, to the superinduced errors and monstrous corruptions of Romanism."

1845.

The hour was at hand—the knell had tolled for the departure of Mr. Newman and his comrades at Littlemore. Some of the converts of this year were—

CLERGY.

8. Rev. J. Campbell Smith.
9. Rev. J. Moore Capes, Rector of S. John's, Eastover, Bridgewater.

10. Rev. George Montgomery, Curate of Castle Knock, Dublin.
11. Rev. W. G. Ward.
12. Rev. Brook C. Brydges.
13. Rev. Ambrose S. John, Rector of Walmer, Kent.
14. Rev. F. S. Bowles.
15. Rev. Richard H. Stanton, Curate of Guildborough, Northamptonshire.
16. Rev. John Walker, Curate of Benefield, Northamptonshire.
17. Rev. F. R. Neve, Rector of Poole-Keynes, Wilts.
18. Rev. T. Oakely, Canon of Lichfield.
19. Rev. C. H. Collyns, Curate of S. Mary Magdalen, Oxford.
20. Rev. W. F. Wingfield.
21. Rev. Frederick W. Faber, Rector of Elton, Northamptonshire.
22. Rev. T. W. Marshall, Rector of Swallowcliffe, Wilts.
23. Rev. J. Melville Glenie, P.C. of Mark, Somerset.
24. Rev. J. Coope, Curate of S. Oswald, Salisbury.
25. Rev. B. H. Birks, Curate of Arley, Cheshire.
26. Rev. Michael Watts Russell, Rector of Benefield, Northamptonshire.
27. Rev. Robert A. Coffin, Vicar of S. Mary Magdalen, Oxford.
28. Rev. H. J. Marshall, Curate of Burton-Agnes, Yorkshire.
29. Rev. Edgar E. Estcourt, Curate of Cirencester, Gloucestershire.
30. Rev. Edward G. K. Browne, Curate of Bawdsey, Suffolk.
31. Rev. J. H. Newman, Vicar of S. Mary's, Oxford, and Littlemore.

LAITY.

35. Thomas Meyrick, Esq., Corpus Christi College, Oxford.
36. J. D. Dalgairns, Esq., Exeter College, Oxford.
37. AlbanyChristie, Esq., Oriel College, Oxford.
38. J. C.Callman, Esq., Worcester College, Oxford.
39. Robert Simpson, Esq., S. John's College, Oxford.
40. J. B. Rowe, Esq., S. John's College, Cambridge.
41. E. F. Wells, Esq. Trinity College, Cambridge.
42. J. A. Knox, Esq., Trinity College, Cambridge.

43. Scott, N. Stokes, Esq., Trinity College, Cambridge.
44. William Hutchinson, Esq., Trinity College, Cambridge.
45. Isaac Twycross, Esq., M.D., Oxford.
46. T. Buscombe Poole, Esq., Bridgewater.
47. M. Woodmason, Esq., Littlemore
48. F. W. Tarleton, Esq., Barrister.
49. G. T. Brydges, Esq., Barrister.
50. E. T. Hood, Esq., Barrister.
51. Leicester Buckingham, Esq.
52. M. J. Capes, Esq., Proctor.
53. R. Judge, Esq.
54. C. Nasmyth Stokes, Esq
55. Captain Ensor, R.N.
56. Major Zelder.
57. Lady C. Towneley.
58. Lady A. Acheson, R.I.P.
59. Lady O. Acheson, R.I.P.
60. Mrs. Austin.
61. Mrs. Northcote, R.I.P.
62. Hon. Mrs. Heneage.
63. Miss Gibberne.
64. Mrs. Watts Russell, R.I.P.
65. Miss Watts Russell.

Of these the following have taken Holy Orders:—

REGULARS.

Rev. Brooke C. Brydges, S.J.
Rev. Alban Christie, S.J.
Rev. C. H. Collyns, S.J.
Rev. S. Meyrick, S.J.
Rev. E. H. Hood, S.J.
Rev. R. A. Coffin, O.C., S.S., R.
Rev. A. S. John, Oratory of S. Philip Neri.
Very Rev. J. H. Newman, D.D., Oratory of S. Philip Neri.

Very Rev. F. W. Faber, D.D., Oratory of S. Philip Neri.
Rev. F. A. Bowles, Oratory of S. Philip Neri.
Rev. R. H. Stanton, Oratory of S. Philip Neri.
Rev. J. D. Dalgairns, Oratory of S. Philip Neri.
Rev. J. R. Rowe, Oratory of S. Philip Neri.
Rev. E. F. Wells, Oratory of S. Philip Neri.
Rev. J. A. Knox, Oratory of S. Philip Neri.
Rev. W. Hutchinson, Oratory of S. Philip Neri.

SECULARS.

Very Rev. Canon F. Oakeley.
Very Rev. Canon F. Neve.
Rev. G. Montgomery.
Rev. J. Walker.
Rev. J. M. Glenie.
Rev. B. H. Birks.
Rev. E. E. Estcourt.
Rev. H. J. Marshall.

The reader will, we trust, pardon our referring for a while to a circumstance which we believe was practised for the first time this year. Mr. O'Connell had referred to Catholics "visiting by stealth the mouldering images of England's saints, her mutilated sepulchres, and the drooping aisles of her ivy-mantled towers, relics of her ancient glory;" and accordingly pilgrimages were made to the shrines of S. Richard, at Chichester, S. Thomas, at Canterbury, S. Cuthbert, at Durham, S. Wilfrid, at York and Selsea, S. Gilbert, at Sempringham, S. Winefrid, at Holywell, and S. Alban, at S. Alban's; nor was our Ladye of Walsingham, Bindon, or Redclyffe forgotten, but Deans and Chapters, Rectors and Curates, solicitous for the Protestantism of their Cathedrals and Parishes, ordered their vergers and sextons to allow none to kneel at the shrines of the saints, as they detested the "mummery of kneeling at

the tombs of dead men and women,"* and we are creditably informed that certain shrines were, and *are*, painted to spoil satin and silk dresses of weak devotees.†

There was every appearance of Mr. Palmer's words, in his letter to Mr. Golightly, being verified—"I shall be greatly surprised, so long as the present system continues, if the number, not of undue favourers of Rome, but of apostate defaulters to her communion, should not increase rapidly every year."

Mr. Capes had "never joined in the religious movement which has brought so many to the Church; nay, he wrote against it, he wrote not in bitterness and contempt as many

* The following amusing circumstance, which doubtless many of our readers, if they have ever visited S. Alban's shrine as pilgrims buoyant with hope for the success of the "conspiracy" discovered by Dr. Faussett and Mr. C. P. Golightly, and believing that the day of redemption was at hand for the "*Anglo Catholic Church*," will recall to mind, which we gladly take from the "*Christian Remembrancer*" of August, 1843—

"On entering the choir, we were much pleased with a large board attached to the Altar-rails desiring strangers not to enter within the sacred enclosure. 'Well, this is quite right,' we exclaimed to one another, 'this shews a proper and decent reverence for the Chancel; it is very sad and humiliating that such a notice should be required, but anything is better than to permit careless, thoughtless people to go up to the Altar, and perhaps sit down upon it to get a better view of the church.'

'Don't be too sure of the motive (said one of the party, a cautious and caustic observer). Pray, sexton, what does that board mean?'

'Why, sir, you see that these steps (pointing to the raised floor of the Chancel) were worn out; we have not money enough to put down stone steps, so we got these; very neat ar'nt they? *but they are only deal sanded over to look like stone, and if the visitors were to walk up and down they would be scratched to pieces presently, so we put up the board to keep the new steps from being worn out.*'

Never was so pretty a theory so remorselessly shattered.

† Appendix J.

have done, and do, but as a gentleman and a man of serious principles. But, though he started from so different a point, he too came near the Church, he too entered it. He did so at a great sacrifice, he had devoted a great part of his fortune to the building of a Protestant church. It was all but finished when the call came; he arose and obeyed it, and had to leave his means of subsistence behind him, turned into stone. He came into the Catholic church, and remains a layman in it."* Mr. Capes, according to M. Gondon, one of the truly Catholic editors of the "*Univers*," endowed the new church of S. John's, Eastover, with the sum of £4000.†

Mr. Capes, on his secession from the Establishment, published the following Address to his parishioners:—

"*To the Congregation of S. John the Baptist's Church, Eastover, Bridgewater.*

"My Dear Friends and Brethren,—The time has at length arrived when I can no longer delay communicating with you on a subject which I cannot but fear will cause you very great surprise, perplexity and distress. I am aware that many reports as to my religious opinions have been for a long time circulated in the town and neighbourhood, and that you had, consequently, been in much doubt in which of the many divisions which distract the Christian world you ought to class me. But I am afraid you are little prepared for the announcement which I have now to make to you, that after some years' consideration of the subject, I can now no longer conscientiously continue a member of the Established Church of England, and, consequently, can no longer act as minister of S. John's Church. I am sure you will believe that in making this announcement I most deeply feel the painful shock that it will be to many or all of you, and

* Lectures on the State of Catholicity in England, by J. H Newman, 1st edition.

† Conversion de soitante Ministres Anglicains, by M. Gondon.

that it is only because I see that it is the will of God that I should take the step which I propose, that I can bring myself to do that which must cause you so much sorrow. When I see the numbers among you who are destitute of all religious knowledge and of the hopes and joys of the Gospel, the crowds of neglected children waiting for some one to teach and guide them; when I think of the universal good-will and kindness which has been at all times shown to me, and of the thankfulness with which so many have availed themselves of the Service in S. John's Church; when I remember all this, and recollect that by my own act I shall be throwing all into confusion, trouble of mind, and astonishment, I shrink back at the thought of making known my determination to you until I remember also that the will of God is to be obeyed at every risk and every cost, even though to the eye of man it may seem to be the immediate cause of mischief and evil.

"For the last two or three years I have been unable to resist the conviction that the Established Church of England is not the true Church of Christ in England. She has few, barely any, of the marks by which we are taught to distinguish that Church, into which all men are called to fly for refuge from the world. I have tried her and found her wanting. She has many good qualities, and many of her members most truly deserve our sincerest respect and affection. But, if the Holy Scriptures are to be believed, the Lord of the Church, Who is our only rest and refuge, is not present with Her as He is elsewhere. He must be sought in that Church Which has held the same truth from the beginning, which fulfils His Lord's command and brings souls to Him, Which is not divided and distracted by a variety of doctrines and teachers, all claiming to be heard as teachers sent by God.

"You will ask me, if I have so long believed the Church of England not to be a Branch of the True Church, why I have so long continued within Her? Because I have continued to hope for better things. I have waited to see whether the arm of God would interfere and save Her, and I have not felt uneasy under the line of conduct I was pursuing. I had no warnings from

God (as far as I can judge) to tell me plainly to leave the Church in which I was born. But I now feel thus no longer. Latterly the question has pressed powerfully and constantly on my conscience. I can give no reason, except worldly ones, for not seeking the mercy of God at once when He offers it, and dare not refuse to obey when He offers it. I dare not refuse to obey, now, that I hear (as I believe) the voice of Christ saying to me, 'Arise and follow.'

"I have therefore resigned my License into the hands of the Bishop, and I beg to give up all claims to the benefits of the endowment of S. John's Church, and return it into the hands of those who have contributed to it, at the same time that I feel most deeply how much they will be disappointed and distressed at that which I am conscientiously obliged to do. All that I can do in return for their past good-will and friendship, will be to render every help in my power, to assist any arrangements which it may be thought desirable to make. To myself the loss of all that I give up is great, indeed, in every way, but the call of duty requires us to make every sacrifice, that may be demanded of us, and, therefore, I could not hesitate for a moment to sacrifice everything rather than not hearken to the command of God.

"I cannot either be insensible to the evil opinion which you will probably entertain, respecting myself and my conduct in the step I am now taking. It is impossible, indeed, that some should not think ill of me. All I ask is that you would judge as charitably as possible, and believe that, if it were in my power, I would still labour to the utmost for your spiritual and temporal welfare.

"I must also ask you to bear in mind that I am not now in any way changing my belief in religious doctrines; that what I have, to the best of my power preached to you, I still believe to be the true and pure Gospel of the Grace of God, and it is because I am more and more convinced, that this Gospel is not that which is taught by the Church of England, that I now depart from Her and seek for it, and for Him Who gave it, in the bosom of the Catholic Church. There I know it is to be found, there,

with the assistance of Holy Scripture, I learned it for myself; there I know, and see and feel by a thousand proofs that our Saviour Christ is present, and there, through His Infinite Mercy, He calls his unworthy servant. I am about to go to Him.

"Believe me to be ever, my dear friends, most sincerely and affectionately yours,

June 20th. J. M. CAPER."

We must not here omit recording the formation of a Society called into action by the proceedings of the schools whose history we are chronicling. It was called A SOCIETY FOR THE MAINTENANCE OF SCRIPTURAL PRINCIPLES, ESPECIALLY IN OPPOSITION TO "ANGLO-CATHOLIC" ERRORS, but denominated by the Puseyites "*the church of man established to supply the deficiencies of the church of God.*" The principles and rules were as follows:—

"1. Every Christian is bound to examine and ascertain the meaning of the Word of God for himself, in the use of all the aids within his reach, and receive no doctrine as the doctrine of Scripture unless he sees it to be declared therein, otherwise he may receive errors as truth upon a fallible authority, against the plain testimony of the Word of God.

"2. Believers are justified by the righteousness of Christ imputed to them, not by any inherent righteousness imparted to them by the Spirit; and they are, from first to last, justified by faith alone without works, but as 'good works do spring out necessarily of a true and lively faith' (Acts xii.), the faith which justifies is a faith which 'worketh by love."

"3. Ungodly persons have neither been born again of the Spirit nor justified, although they were baptised in infancy, but remain in an unpardoned state, exposed to the wrath of God, and, unless they be born again of the Spirit and obtain saving faith in Christ, they must perish.

"4. There is no Scriptural authority for affirming that our Lord is present with His people at the Lord's Supper in any other

manner than that in which He is present with them, whenever they meet together in His Name (Matthew xviii. 20); and His Body and Blood are verily and indeed taken and received by them at that ordinance by faith, just as they are verily and indeed taken and received by them whenever they exercise Faith in His atoning Sacrifice; so that the imagination of any bodily presence, or of any other presence, effected by the consecration of the elements is unscriptural and erroneous.

"5. The Ministers of Christ are termed in Scripture Presbyters, Bishops, Shepherds, Stewards, &c., but are never distinctly termed Priests (ἱερεῖς), and the notion of any sacrifice, offered in the Lord's Supper, by the minister as a priest, distinct from the sacrifice of praise and devotedness offered by every true worshipper, is unscriptural and erroneous.

"6. There is no Scriptural authority for asserting that these only are rightly ordained, or are to be esteemed true members of Christ, who have received episcopal ordination.

"7. The true apostolical succession is the succession of faithful ministers in the churches of Christ, who have preached the doctrine of the Apostles and have ministered in their spirit.

"RULES OF THE SOCIETY.

"1. This Society shall be designated 'The Society for the maintenance of Scriptural Principles, especially in opposition to Anglo-Catholic errors.'

"2. The object of the Society shall be to promote the reading and the examination of the Word of God, and especially to maintain the truths contained in its declaration, by the delivery of lectures, by the publication and distribution of tracts, by the formation of associations for the reading of the Scriptures and for prayer, and by any other suitable means.

"3. All persons who express their assent to the declaration, shall be considered members of the Society if they so desire.

"4. Every member of the Society who shall subscribe 10s. annually, shall be entitled to vote at the general meeting of the Society.

"5. A donation of £5 shall give the same privilege for life.

"6. The affairs of the Society shall be directed by a Committee, Treasurer, Secretary, and, if requisite, by a President and other officers, all being members of the Established Church.

"7. The Committee shall be chosen annually at a general meeting of the Society.

"8. All the meetings of the Society and of the Committee shall be opened with prayer.

"Subscriptions and donations in aid of the Society's plans and operations will be thankfully received by the Treasurer at the Banking House of Messrs. Barclay, Evans and Co., 54, Lombard Street, by the Honorary Secretaries, 53, Woburn Place, Russell Square, by any members of the Committee, or at the Office of the Record."

Mr. W. G. Ward, Fellow of Balliol College, indignant, and justly so, at the cowardly and unmanly conduct of Messrs. Palmer and Perceval, published his far-famed work, in which he boldly stated that he held the "whole cycle of Roman doctrine," and that he "could not agree with those who prefer the English Reformation to the foreign; so far from it I know no single movement in the Church, except Arianism in the fourth century, which seems to me so wholly destitute of all claims on our sympathy and regard as the English Reformation," for when we "consider how signally and conspicuously the English Reformation transgressed those great principles (*the absolute supremacy of conscience in moral and religious questions, and the high sacredness of hereditary religion*), one part of the reason will be seen for the deep and burning hatred with which some members of our Church regard that miserable event."* The work was immediately seized on by the immaculate Hebdomadal Board, and Mr. Ward degraded for holding opinions not proven to be contrary

* The Ideal of a Christian Church, by W. G. Ward.

to the teaching of the Establishment, if indeed she teaches any dogma.

The question to be brought before the Convocation turns, says Mr. W. G. Ward, "wholly and solely on my 'good faith' in signing our formularies. The resolution proposed to you is, that the passages read are not false, pernicious, anti-evangelical, or the like; I have no doubt that the great majority of you think them all this—but 'are inconsistent with the Articles of Religion of the Church of England made and subscribed by William George Ward, and with the good faith of me, the said William George Ward, in respect of such declaration and subscription.' This, and this only, is the question which you have to try; and the more intense is your feeling of dislike to my theology, the more anxious a duty does it become for you to watch narrowly your own mind, lest any prejudice should distort your clear judgment:"* as a natural consequence, resulting from the agitated mind of the University, Mr. Ward was condemned by a majority of 777 to 868, on the first proposition laid by the Hebdomadal Board before the Convocation,† and by a majority of 569 to 511 on the second,‡ notwithstanding the exertions made by Messrs. Oakeley and John Keble, the latter gentleman holding that it is "especially uncharitable and unwise at present to narrow the ground of Anglicanism, and that on the side of Rome exclusively; both as increasing the relative power of the Latitudinarian and Rationalistic schools which exist among us, and as adding force to any doubts which may be reasonably or unreasonably felt concerning our Catholicity,"§ and Mr. Oakeley contended that "the sense in which the Articles were

* Address to the Members of Convocation, by W. G. Ward, Appendix K.

† Appendix L.

‡ Appendix M. and N.

§ Heads of Consideration on the case of Mr. Ward, by John Keble.

propounded was not a Catholic nor a Protestant, but a vague, indecisive, and, therefore, a comprehensive sense, that the Reformers themselves were without any precise doctrinal views of their own upon the points in controversy, that they were consequently the victims alternately of extreme Catholic and extreme Protestant influences, that so far as they had any doctrinal sympathies of their own, they were Protestant rather than Catholic, but that the necessities of their position, as having to provide for the religious pacification of a country partly Catholic, partly Protestant, obliged them to a course (so far as doctrines at issue between the contending parties were concerned) of the strictest neutrality, and that the mode by which they sought to carry out this principle of neutrality was that of couching their formulary in language at once sufficiently Protestant *in tone* to satisfy the Reformers abroad, and sufficiently vague *in expression* to include the Catholics at home."*

Shortly after Mr. Ward's condemnation and consequent degradation, Mr. Oakeley addressed a Letter to the Bishop of London claiming to himself "the right of holding, as distinct from teaching, all Roman doctrine," but so far was Mr. Oakeley from contemplating secession from the Establishment at this period, that he bade his Bishop "pause" before he "snapped one binding tie, broke up one compact system, dislodged one needful element in the existing Church of England. It subsists by a balance; it is kept in its orbit through the operation of rival and conflicting influences. If we tamper with a body of such delicate structure and such heterogeneous materials, or enforce or enfeeble either of the powers, in whose gentle and well-poised sway, it depends for the equality of its movements, my own deep and deliberate apprehension is, that it will break up, and its dissociated parts fly away in obedience to some more powerful attraction, or

* Oakeley on Tract No. XC.

wheel their restless and self-chosen course round and round the dreary regions of space. This, its brittleness and want of inward balance, *might* indeed be a proof that it had never been a Divine work at all, at least as to its essential frame-work; but they might also tend to show that though a Divine work, it had not been treated as God would have it treated."*

Mr. Oakeley addressed the following letter to the Vice-Chancellor immediately after Mr. Ward's degradation :—

"*Balliol College, Oxford, Feb.* 14*th*.

" Mr Vice Chancellor,

" The vote of Convocation upon the two propositions submitted to it at the meeting of yesterday, seems to make it imperative that I should address a few words to you with the view of clearing my position in the University. I am anxious, then, to direct your attention to the following passage in the preface to a pamphlet which I forwarded to you about six weeks ago, and which you acknowledged by return of post with that courtesy and kindness which I have ever experienced at your hands:— 'I have no wish to remain a member of the University or a Minister of the Church of England under false colors. I claim the right, which has already been asserted in another quarter, of holding (as distinct from teaching) *all Roman doctrine*, and that notwithstanding my subscription to the Thirty-nine Articles.' In a Tract which I have put out during the last fortnight I have stated that these words were published 'with the fullest deliberation.' I appropriated and repeated them in that Tract, and here, with the same deliberation and distinction, I again appropriate and repeat them. A statement on the subject of subscription, tantamount in substance to the above, is made, as I need hardly say, in the course of the extracts from '*The Ideal of a Christian Church*,' upon which Convocation yesterday expressed an opinion, and, as it must also be unnecessary for me to observe, it is to this statement that I refer in the above passage, when I speak of

* Oakeley's Letter to the Lord Bishop of London.

the right which I claim having been 'already asserted in another quarter.' This right having been *apparently* called in question by the vote of yesterday, it seems to me quite necessary, with a view to the defence of my own position, that I should publicly state in what light I regard that vote. I consider it, then, as expressing a certain opinion upon a series of extracts from a particular work comprehending a variety of statements, my agreement with which I am in no way called upon either to affirm or deny, except in the single instance relating to the question of subscription to the Articles, in which I have already declared that I take precisely the same view of the case with Mr. Ward. Had the censure of Mr. Ward been limited to the single point of his statement upon the subject of subscription to the Articles, the case, as far as this part of my argument is concerned, might have been otherwise. But, as this statement is only involved in a common condemnation with a variety of others, it is impossible, as I conceive, to determine whether, in the minds of the proposers and ratifiers of the measure, *all* the extracts are considered to be at variance with the good faith of the author's subscription, or only *some* of them, and if some only, then *which* in particular of the whole number? I consider, therefore, that Convocation, in expressing an opinion upon these passages, has by no means necessarily made any declaration with respect to the question of subscription in particular so as to affect those who, like myself, while appropriating Mr. Ward's view of subscription, do not appropriate (nor yet disclaim) other sentiments expressed in the selected passages. But if, in the judgment of the Board over which you preside and of the House of Convocation, I have rendered myself liable to penalty by the declarations above cited, I am anxious 'not to shelter myself (as I say in my pamphlet) under the cover of supposed differences as to this matter of subscription from others who have been directly assailed.' If, on the other hand, I am allowed, after this plain and public declaration of my sentiments, to retain my place in the University, *I shall regard such acquiescence as equivalent to an admission on the part of the academical authorities that my own subscrip-*

tion to the Thirty-nine Articles is not at variance with good faith. But I am here arguing upon the assumption, that the House of Convocation has a power to determine in what sense, members of the University shall or shall not subscribe to the Articles. I wish it, therefore, to be distinctly understood that my argument so far has been purely one *ad homines*; I reserve to myself the power of disputing, if necessary, and at the proper time, any such claims on the part of Convocation. I consider myself to receive the Articles at the hands of the University, *solely as an organ and representative of the Church of England,* and inasmuch, as the Church of England has no where declared, against the sense in which I claim to subscribe to them, I accept them under no other limitations than those which are imposed by my conscientious belief of their grammatical meaning, and the intention with which they were at first put out, and are now proposed to me by the Church of which I am a member. It is necessarily difficult, as I am sure you will perceive, to word a document of this nature, so explicitly as its very purpose requires, without the appearance of presumption as well as disrespect. I assure you that I would gladly have embraced a different alternative, had one presented itself which seemed to be equally consistent with my duty both to the University and to myself. But I am deeply and deliberately satisfied that the course of frankness, whatever present inconveniences or misconstructions it may entail, is at once the kindest and the fairest towards all parties, as it is undoubtedly also that which is most agreeable to my own feelings; and I hope that this course will at least have the effect of clearing, from the very suspicion of insincerity, those assurances of personal respect towards yourself, with which I am most conscientiously able to accompany it.

"I have the honor to be,

"Mr. Vice Chancellor,

"Your faithful, humble servant,

"FREDERICK OAKELEY,

"Senior Fellow of Balliol College."

Mr. Oakeley was proceeded against by the Bishop of London in the Arches' Court, when, contrary to "the judgment of his legal adviser, he declined to defend himself, and resigned his license as minister of Margaret Chapel." Our space will not allow us to do more than quote the sentence of Sir H. J. Fust,—"The Court would not go beyond the justice of the case by revoking the license of Mr. Oakeley to perform the office of minister in Margaret Chapel, or any ministerial office in the Diocess of London, and by prohibiting him from performing such office elsewhere within the Province of Canterbury, till he should have determined to retract, and did retract his errors."

Mr. Newman was received into Holy Church on 9th Oct. Long had this event been anticipated, as well from the sermon which he delivered on the occasion of his resigning S. Mary's, Oxford, as from other reasons. He had in one of his sermons said, "Alas! I cannot deny that the outward notes of the Church are partly gone from us and partly going, and a most painful judgment is at hand;" and in the sermon delivered on the occasion of the resignation of his parochial duties, he thus apostrophized the Establishment—"O my Mother, whence is this unto thee that thou hast good things poured upon thee, and canst not keep them, and bearest children, yet darest not own them? Why hast thou not the skill to use their services, nor the heart to rejoice in their love? how is it that whatever is generous in purpose, and tender or deep in devotion, thy flower and thy promise, falls from thy bosom, and finds no home within thy arms? Who hath put this note upon thee to have 'a miscarrying womb and dry breasts,' to be strange to thine own flesh, and thine eye cruel towards thy little one? Thine own offspring, the fruit of thy womb, who love thee and would toil for thee, thou dost gaze upon with fear as though a portent, or thou dost loathe as an offence;—at best thou dost but endure, as if they had no claim but on thy patience,

self-possession, and vigilance, to be rid of them as easily as thou mayest. Thou makest them 'stand all the day idle' as the very condition of thy bearing with them, or thou biddest them to be gone where they will be more welcome, or thou sellest them for nought to the stranger that passes by. And what wilt thou do in the end thereof?"* Mr. Newman was received into the Church by the late Father Dominick of the Mother of God (Passionist), at Littlemore, and had the happiness of making his First Communion the following morning, with Messrs. Bowles, S. John, and Stanton. With truth does Mr. Newman say, "Protestantism, viewed in its more Catholic aspect, is doctrine without principle; viewed in its heretical, it is principle without doctrine. Many of its speakers, for instance, use eloquent and glowing language about the Church and its characteristics; some of them do not realize what they say, but use high words and general statements about 'the Faith,' and 'primitive truth,' and 'schism,' and 'heresy,' to which they attach no definite meaning; while others speak of 'unity,' 'universality,' and 'Catholicity,' and use the words in their own sense and for their own ideas."†

Mr. Wingfield,‡ previous to his abjuration, published a translation of the Office of the Dead from the Roman Breviary, in the hope that it might be the means of "restoring among the members of our Church the Christian practice of prayer for the Faithful Departed, to the comfort of those holy souls, and the comfort and edification of us who remain in this 'vain and transitory world.'" Mr. Wingfield, in publishing this work, merely carried out the principle laid down in Tract 85, that though "Scripture be considered to be altogether *silent* as to the intermediate state, and to pass from the mention of

* Sermons on the Subjects of the Day, by J. H. Newman.

† Essay on Development, by J. H. Newman.

‡ Appendix O.

death to that of the Judgment, there is nothing in this circumstance to disprove the Church's doctrine (if there be *other* grounds for it) that there *is* an intermediate state, and that it is important that in it, the souls of the Faithful are purified and grow in grace, that they pray for us, and that our prayers benefit them;" and by Dr. Pusey, who, in his letter to the Bishop of Oxford, contends that these "prayers are not opposed to the doctrine of the Church. The Church of England has expressed no formal opinion in favor of prayers for the dead such as that which follow, either in her Canon or Articles, but neither has she said anything against them. At the time of the Reformation they were universal, and nothing being said against a custom thus prevalent, and which could not have escaped notice, is tantamount to at least a silent approval." Mr. Palmer, proceeding yet further than the Regius Professor of Hebrew, says, that when the doctrine of Purgatory had been extirpated, the English Clergy restored the commemoration of saints in the Liturgy (viz. at the end of the Prayer for the Church Militant) which had been omitted for many years from the same cautious and pious regard to the souls of her children. Dr. Sparrow, however, makes no reference to this custom, though he quotes a beautiful passage from S. Jerome on the death of S. Fabiola—"*Quid sibi volunt istæ lampades tam splendidæ? nonne sunt athletas mortuos comitamur? quid etiam hymni? nonne ut Deum glorificamus quod jam coronavi discedentem quod a laboribus liberavit quod liberatum a timore apud se habent.*" But how "bright burning torches" could in any manner apply to a Church, which was only permitted by some of her Bishops to have unlit candles and cantlesticks on the communion table, we know not, and leave it to the Editor of "*Sparrow's Rationale of Common Prayer*" to enlighten us. We shall in the course of this narrative find Mr. Bennett contending for "*Prayers for the Dead,*" and defending its orthodoxy against the Bishop of London; and on the other

hand we will find some, who are now, thank God, members of His One Church, yielding to the Bishop of Ripon, inasmuch as obedience is especially necessary at the present crisis, for "obedience to the Church is obedience to God in the highest sense as to His appointment," and they have been rewarded with the light of Faith, for the Establishment was to them, at that period, the Church of God, and it was their duty to "obey" her, believing as they did, that when they left Her guidance they lost that security, for it is in this manner that our Church became to us the seat of "quietness and confidence."

"I will be still,
I will not stir lest I forsake thy arm
And break the charm."

For they were mindful of the words of S. Ignatius to the Magnesians—"οὕτως μηδὲ ὑμεῖς ἄνευ τοῦ ἐπισκόπου μηδὲν πρᾶσσετε—" of that martyred Prelate, who bid the Ephesians "συντρέχειν τῇ τοῦ ἐπισκόπου γνώμῃ."

Mr. Faber, whose praise is in the Church, published his reasons for becoming a Catholic—"I left the Anglican Establishment for no reasons short of these—that I became convinced, with sufficient clearness to make acting upon it imperative, of what I now see clearly and indubitably by the light of Faith and the teaching of the Church, the Protestant Establishment is no Church at all, but a schismatical body in Heresy and without the grace of the Sacraments, whatever graces may be conferred, with the celebration of the ordinances, according to the Faith of those who assist at them in invincible ignorance. If I believed your premiss, viz. that the Establishment is a branch of the Church, then I would grant your conclusion, that to try to convert you was wrong, or to use simpler language very absurd, *there being nothing to convert you to* except a stricter life. If I am in error be it so, only you must grant that, believing as I do, I cannot act otherwise than I do, I believe you to be in great danger of losing your soul,

can I do less than strain every nerve to call you out of that peril? I look back with trembling to my former position, can I do less than try to move you from it; I feel such a spiritual peace and happiness as I never knew before, can I do less than to try to make those I love participate therein? I feel deeply grateful to God for His mercy in rescuing me from the meshes of a false position, can I do less for Him than strive to cooperate with His grace in the conversion of others."*

As a balm to the troubled mind of the members of the Oxford School, as a compensation for the irreparable loss sustained by them in the secession of Messrs. Newman, Faber, Ward, and Oakeley, in addition to Dr. Pusey's letter to the Editor of the "*English Churchman*," in which he bid his friends take courage notwithstanding their great loss, the church of S. Saviour's, Leeds, was opened this year; "its express purpose (as its unknown founder (a Penitent) had embraced that system of Catholic truth, or, as he believed it, the full system of the Church of England commonly called Tractarianism) was to give a practical solution to questions of inexpressible interest;" but even in a matter of this nature where unity and harmony would be supposed to exist, (though division is rife in the essence of Church of Englandism,) an objection was raised *in limine* by the Bishop of Ripon. Over the West door internally, runs the Legend,

"Ye who enter this holy place pray for the sinner who built it."

This gave great offence (most unfortunately) to the Bishop. On the evening preceding the consecration, he objected to proceeding to consecration, till it was removed. He was told that the church had been built upon the one condition of its being there. The reason of the objection was, that the Founder must die, and so prayer might be said for him by some person after his

* Faber's Grounds for remaining in the Anglican Communion.

death, and the Bishop could not think it right to pray for the dead. He was told that the founder was living, and he assented to consecrate the church, because it would have been a breach of faith not to have done so, when he had assented to this inscription. Subsequently, on reviewing the subject, he was informed that if the founder should die, while his Lordship was still Bishop of Ripon, the Bishop should be informed of it. Another difficulty, at the same period, was the Sacramental plate. The vessels in question consist of two large chalices with two patens and two cruets of silver gilt enriched with jewels. The two chalices were encrusted on the stem, top and foot, with hearts in diamonds, rubies, emeralds and enamels. They were the gift of a young lady, Miss Lucy Bouverie Pusey, (who deceased when not yet fifteen) her brother and sister. The jewels were given by her relations and friends. The vessels were finished accordingly and on them a legend,

"Propitius esto, Domine, Luciæ Mariæ, &c.,

the giver, including also her brother, sister, and those who had adorned them with their jewels. The design had been brought to her as she lay dying, and the sight of the Cross had comforted her. The last earthly subject which had given her pleasure was "the Cross which she had ever loved; to point to it when she could scarcely speak, was the last use of her emaciated finger. On this account the Bishop's wish was the harder to obey; the trial, however, was accomplished, and the legend altered." Dr Hook, who was much irritated at Mr. Newman's secession to Rome, began now to differ with Dr. Pusey on the doctrine of Justification by Faith, but a seeming reconciliation was patched up, and an address signed and presented to the Bishop of Ripon. Dr. Hook further disagreed with the S. Saviour's clergy on a question, which came occasionally under discussion, the principle of celibacy, to which we shall again refer. While on the subject of St. Saviour's, Leeds, we must not omit to lay before our readers the inscription on the foundation stone.

THE FIRST STONE

OF HOLY CROSS CHURCH,

IN THE PARISH OF LEEDS, AND COUNTY OF YORK,

WAS LAID

UNDER THE ALTAR,

IN THE NAME OF A PENITENT,

TO THE PRAISE OF THE REDEEMER,

ON HOLY CROSS DAY,

A.D. 1842.

"God forbid that I should glory save in the Cross of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world."

"O Saviour of the world, who by Thy Cross and Precious Blood hast redeemed us, save us, and help us;

"We humbly beseech thee, O Lord.

"By Thine agony and bloody sweat,
"By Thy cross and passion,
"In the hour of death,
"In the day of judgment,
} "Good Lord, deliver us.

Lord, remember me when thou comest in thy kingdom.

WALTER FARQUHAR HOOK, D.D., Vicar of Leeds.
JOHN MAC DUFF DERRICK, of Oxford, Architect.
JOHN NEWLAND MILLS, of Headingly, Builder."

Dr. Pusey, alarmed lest others should "straggle over to Rome," published four letters in the "*English Churchman*." We shall merely state that in the first letter he refers to the discussion on the Stone Altar case, and in the second and third to the sentence passed on Mr. Oakeley.

We must not omit the fourth and most remarkable letter written by Dr. Pusey, respecting the secession of Mr. Newman, and while calling our readers' attention to it, exclaim with the lamented Daniel Ffrench—

"Thou wast not wont, so Sixtus Lawrence cried,
Apart from me Heaven's food to give,
And will not thou, by long loved Newman's side,
Participate that food and live.
Say wilt thou still, with sons of jarring strife,
The shadows and the types receive,
Or taste the fount that gives eternal life
To those that with firm faith believe."

"MY DEAR FRIEND,

Truly "His way is in the sea, and His paths in the great waters, and His footsteps are not known." At such moments, it seems almost best to "keep silence, yea, even from good words." It is an exceeding mystery that such confidence as he had once in our church, should have gone. Even amid our present sorrows, it goes to the heart to look at that former self, and think how devotedly he did work for our church; how he strove to build her up. It looks as if some good purposes for our church had failed; that an instrument raised up for her had not been employed as God willed, and so is withdrawn. There is a jar somewhere. One cannot trust oneself to think, whether his keen sensitiveness to ill was not fitted for these troubled times. What, to such dulled minds as my own, seemed as a matter of course, as something of necessity to be gone through and endured, was to his, as you know, "like the piercings of a sword." You know how it seemed to shoot through his whole self. But this is with God; our business is with ourselves. The first pang came to me years ago, when I had no other fear, but heard that he was prayed for by name in so many churches and Religious Houses on the Continent. The fear was suggested to me, "If they pray so earnestly for this object, that he may be won to be an instrument of God's glory among them, while, among us, there is so much indifference and in part dislike; may it not be that their prayers may be heard, that God will give them whom they pray for—we forfeit whom we desire not to retain. And now, must they not think that their prayers, which they have

offered so long—at times I think night and day, or at the Holy Eucharist—have been heard? and may we not have forfeited him, because there was comparatively so little love and prayer? And so now then in this critical state of our church, the most perilous crisis through which it has ever passed, must not our first lesson be increase of prayer? I may now say that one set of those "prayers for unity and guidance into the truth," circulated some years past, came from him. Had they, or such prayers been used more constantly, should we be as we are now? Would all this confusion and distress have come upon us?

Yet since God is with us still, He can bring us even through this loss. We ought not, indeed, to disguise the greatness of it. It is the intensest loss we could have had. They who have won him, know his value. It may be a comfort to us that they do. In my deepest sorrow, at the distant anticipation of our loss, I was told of the saying of one of our most eminent historians, who owned that they were entirely unequal to meet the evils with which they were beset, that nothing could meet them, but some movement which should infuse new life into their church, and that for this he looked to one man, and that one was N. I cannot say what a ray of comfort this speech darted into my mind. It made me at once realize more, both that what I dreaded might be, and its end. With us he was laid aside. Engaged in great works, especially with that bulwark against Heresy and misbelief, S. Athanasius, he was yet scarcely doing more for us than he could, if he were not with us. Our Church has not known how to employ him. And since this was so, it seemed as if a sharp sword were lying in its scabbard, or hung up in the sanctuary, because there was no one to wield it. Here was one, marked out as a great instrument of God, fitted through his whole training, of which through a friendship of twenty-two years, I have seen at least some glimpses, to carry out some great design for the restoration of the Church, and now after he had begun that work among ourselves in retirement—his work taken out of his hands, and not directly acting upon our church. I do not mean of course that he felt this or that it influenced him. I speak of it only as a fact. He is gone, unconscious (as all great

instruments of God are), what he himself is. He has gone as a simple act of duty, with no view for himself, placing himself entirely in God's hands. And such are they whom God employs. He seems then to me not so much gone from us, as transplanted into another part of the Vineyard, where the full energies of his powerful mind can be employed, which here they were not. And who knows what, in the mysterious purpose of God's good Providence, may be the effect of such a person among them: you too have felt that it is what is unholy on both sides, which keeps us apart. It is not what is true in the Roman system, against which the strong feeling of ordinary religious persons among us is directed, but against what is unholy in her practice. It is not anything in our Church which keeps Rome from acknowledging us, but heresy existing more or less within us. As each, by God's grace, grows in holiness, the Churches will recognise more and more the presence of God's Holy Spirit in the other; and what now hinders the union of the Western Church will fall off. As the contest with unbelief increases, the Churches, which have received and transmitted the substance of the faith as deposited in our common creeds, must be on the same side. If one member suffers, the other members suffer with it; and so, in the increasing health of one, others too will benefit. It is not as we would have had it, but God's will be done. He brings about his own ends, as in His sovereign wisdom, He sees to be best. One can see great ends to be brought about by this present sorrow, and the more so, because he, the chosen instrument of them, sees them not for himself. It is perhaps the greatest event which has happened, since the communion of the churches has been interrupted, that such an one, so formed in our Church, and the work of God's Spirit as dwelling within her, should be transplanted to theirs. If anything could open their eyes to what is good in us, or soften in us any wrong prejudices against them, one should think it would be the presence of such an one nurtured and grown to such ripeness in our church, and now removed to theirs. If one have, by our misdeeds (personal or other), "sold our brother," God, we may trust, willeth thereby to "preserve life."

It is of course, a heavy thing to us who remain, heavy to us individually, in proportion as any of us may have reason to fear, lest by what has been amiss in oneself, one has contributed to bring down this heavy chastisement upon our church. But while we go on humbled, and the humbler, surely neither need we be dejected. God's chastisements are in mercy too. You, too, will have seen within these last few years, God's work with the souls in our Church. For myself, I am even now far more hopeful as to our Church, than at any former period—far more than when, outwardly, things seemed most prosperous. It would seem as if God, in His mercy, let us now see more of His inward workings, in order that in the tokens of His presence with us we may take courage. He has not forsaken us, who in fruits of holiness, in supernatural workings of His grace, in the deepening of devotion, in the awakening of consciences, in His own manifest acknowledgment of the "power of the keys," as vested in our Church, shows Himself more than ever present with us. These are not simply individual workings. They are widespread, too manifold. It is not to immediate results that we ought to look; "the times are in His Hands;" but this one cannot doubt, that that good hand of our God, which has been over us in the manifold trials of the last three centuries, checking, withholding, guiding, chastening, leading, and now so wonderfully extending us, is with us still. It is not thus that He ever purposed to leave a Church. Gifts of grace are His own blessed Presence. He does not vouchsafe His Presence in order to withdraw it. In nature some strong rallying of life sometimes precedes its extinction; it is not so in grace. Gifts of grace are His love, and "whom He loveth He loveth unto the end." The growth of life in our Church has not been the mere stirring of individuals. If any one thing has impressed itself upon me during these last ten years, or looking back to the orderings of His Providence for a yet longer period, it has been, that the work which He has been carrying on, is not with individuals, but with the Church as a whole. The life has sprang up in our Church, and through it. Thoughtful persons in churches abroad have been amazed

and impressed with this. It was not through their agency nor through their writings, but through God's Holy Spirit dwelling in our Church, vouchsafed through His Ordinances, teaching us to value them more deeply, to seek them more habitually, to draw fresh life from them, that this life has sprung up, enlarged, deepened. And now as you too know, that life shows itself in deeper forms, in more marked drawings of souls, in more diligent care to conform itself to its Divine Pattern, and to purify itself by God's grace, from all which is displeasing to Him than ever heretofore. Never was it so with anybody whom He purposed to leave. And so amid whatever mysterious dispensations of His Providence, we may surely commit ourselves and our work in good hope to Him who hath loved us hitherto. He who loved us amid negligence, so as to give us the earnest desire to please Him, will surely not forsake us now He has given us that desire, and we, amid whatever infirmities individually or remaining defects as a body, do still more earnestly desire His glory.

May He ever comfort and strengthen you.

Ever your very affectionate friend,

E. B. PUSEY.

1846.

The converts of this year were—

CLERGY.

32. Rev. J. Spencer Northcote, Curate of Ilfracombe.
33. Rev. J. Brande Morris, Fellow of Exeter College, Oxford.
34. Rev. H Formby, Rector of Ruardean.
35. Rev. G. Burder, Curate of Ruardean.
36. Rev. W. Wells, Curate of S. Martin's, Liverpool.
37. Rev. W. J. Lloyd, Curate of Kevidiog.
38. Rev. E. Healy Thompson, Curate of S. James, Westminster.
39. Rev. J. Julius Plumer.

40. Rev. E. Burton, D.D., Chaplain at Kilmainham Hospital, Dublin.
41. Rev. G. D. Ryder, Rector of Easton, Hants.
42. Rev. David Lewis, Fellow of Jesus College, Oxford.
43. Rev. H. J. Milner, Rector of Penrith, Cumberland.
44. Rev. J. Wenham, Galle, Ceylon.
45. Rev. J. P. Simpson, Curate of Langton, Yorkshire.
46. Rev. J. Rodwell, Rector of S. Ethelburga, London.
47. Rev. H. Laing, Curate of Tewkesbury

LAITY.

66. E. Simpson, Esq., S. John's College, Cambridge.
67. J. M. Chanter, Esq.
68. H. Mill, Esq., Trinity College, Cambridge.
69. J. B. Walford, Esq., Barrister.
70. H. Bacchus, Esq., Corpus Christi College, Cambridge.
71 H. Foley, Esq., Barrister.
72. J. Chisholm Anstey, Esq., M.P.
73. — Duke, Esq., M.D., Hastings.
74. F. A. Paley, Esq., S. John's College, Cambridge.
75. J. Morris, Esq., S. John's College, Cambridge.
76. Captain Gooch, R.N.
77. Edward Fullarton, Esq.
78. Lady Georgiana Fullarton.
79. Mrs. Glenie, (R.I.P.)
80. Mrs. Monteith.
81. Mrs. Major Browne, (R.I.P.)
82. Mrs. Bonsall.
83. Mrs. Ryder, (R.I.P.)
84. Mrs. Lockhart.
85. Miss D'Eyncourt.
86. Miss Sewell.
87. Miss O'Brien
88. Miss Agnew.
89. Miss Gooch.

AMERICA.

48. Rev. N. A. Hewitt.
49. Rev. S. A. Major.
50. Rev. L. Calvinzel.
51. Rev. E. Rushton.
52. Rev. H. Lawriston.

Of these the following have taken Holy Orders:—

REGULARS.

Right Rev. George Burder, O.C., Mitred Abbot of La Trappe, Leicestershire.
Rev. H. Foley, S.J.
Rev. H. Mills, Oratory.

SECULARS.

Very Rev. Canon J. B. Morris.
Very Rev. Canon J. Morris.
Rev. H. Formby.
Rev. W. Wells.
Rev. J. S. Northcote.
Rev. J. Wenham.

Mr. John Morris' secession from the ranks of Anglicanism, caused some slight sensation, and ultimately led to the submission of his tutor, Mr. Paley.

To the pen of Mr. J. Brande Morris, we are indebted for one of the finest works, in the vernacular, on the Incarnation of our Lord, and the *cultus* of the Blessed Virgin. Mr. Morris thus explains the position, that "the ascription of the power of Mary as Mistress and Servant of the Creator, Her Son, follows from an honest belief that she is Mother of God"—"You may think it as absurd as you please for Him to become a woman's Son at all, but you cannot deny that if He did, the Church draws natural conclusions from an absurd hypothesis.

All we contend for is, that the foolishness of God is wiser than man in other instances, so in this. If God was not in an unconscious half-brute state as we are, through the fall, He knew Mary's wishes, and was bound to obey them. It is enough for God to have died on the Cross, and we need not beset Him in the womb with a loathsome and unnecessary ignorance."

"If, then, he is asked (writes Mr. Edward Healey Thompson,) to state in a few words upon what grounds he leaves the Anglican Establishment to the Catholic Church, he answers, that he does so under the very deepest conviction, both moral and intellectual, that no where but in that communion can he profess the terms of the Creed in their original and orthodox sense. So long as he is an Anglican, he believes not only that his creed is defective, but that he is positively unsound in the faith that he professes. He says he believes in the 'One Holy Catholic and Apostolic Church,' but is obliged by his position so to define it as to make it indeed not *one* but many —he says it is *holy*, but defines it to be in parts corrupt in doctrine, if not heretical in faith—he says it is *Catholic*, but defines it to be not diffused everywhere and everywhere one, but local, particular, sectional and national—he says it is Apostolic, but maintains it to be removeable from the sure foundation Christ laid in S. Peter, the chief of the Apostles—he calls it *the Church*, but denies its individuality and identity. He goes, therefore, where he can believe with his heart and confess with his mouth One, Holy, Catholic, and Apostolic Church. He goes where there is a faith to hold and an authority to reverence, where it is possible to hear Christ in His Church, and to receive Him in His ministers, and obey Him in His Prelates. He goes to unite himself to the one body, the Church of his baptism, in which alone salvation is certain—where are the Cleansing Waters, and the True Anointing, and the Living Bread, and the Adorable Sacrifice—

where is not only Public Prayer, miscalled Common, with a congregation for an audience, but Divine worship, whose object is the Sacred and Eternal Trinity, and in which the Blessed in Heaven and the Holy Angels communicate with and intercede for the Church still militant on earth, and the souls of the just departed—where, therefore, the Communion of Saints is not only confessed in terms, but realized in acts —where the intercession of Christ is no vague abstract doctrine, but a blessed reality, as actual a work as that which He finished on the Cross—where the humble and the penitent may undoubtedly obtain the forgiveness of their sins and Resurrection from the dead to life everlasting."* Mr. Thompson is now Lecturer on English Literature in the Catholic University. He is Master of Arts of the University of Cambridge, having in the course of his residence succeeded in becoming a scholar and double prizeman at Emanuel College, and in taking honors, both Classical and Mathematical, at his university examinations. Upon subsequent examinations in Theology, he twice stood first in merit, and was selected for ecclesiastical preferment in consequence. He was also successively nominated Principal of several educational establishments, and held one of the most prominent positions open to younger ecclesiastics in the Protestant Church in the West End of London.

Mr. Wells was attacked by his Incumbent, Mr. Cecil Wrey, of S. Martin's, Liverpool, and we only regret that it is not in our power to refer to this production, inasmuch as it was triumphantly answered by Mr. Marshall; nor must we omit in our History of Tractarianism a correspondence between a lady, a friend of ours and a convert of this year, and the Rev. S. S——, Rector of P———, and late Anglican Chaplain at S. S——. Mr. S—— had been informed

* Remarks on Anglican Unity, by E. H. Thompson.

that our friend and her mother purposed following in the footsteps of a near and dear relative who had sacrificed his all for the truth's sake, penned (having in vain endeavoured to preach against the parties) the following letter :—

1.

"My Dear Madame—Herewith I send you the books I have just received from England, and beg that you will do me the favor to read them carefully, as I am sure that they will prove to you that *Protestantism is the old Religion*, the religion of the Bible, of Christ, of the first Christian ages. *Popery is the new Religion.* I defy the Romanists to contradict the following dates. :—

	A.D.
Invocation of Saints	800
Image worship	887
Infallibility	1076
Transubstantiation	1215
Supremacy	1215
Holy Communion (under one kind)	1415
Purgatory	1438
The Seven Sacraments	1547
Priestly Intention	1547
Apocryphal Books	1547
Venial Sins.	1563
Sacrifice of the Mass	1563

Indulgences introduced in the Fifteenth Century, but not sanctioned by a Council till 1563.

"With many earnest prayers to Almighty God that He will keep you and yours from error and guide you to all truth,

"I remain,

"My Dear Madame,

"Yours faithfully,

"*S. S. Feb 15th*, 1846. ——— ———"

2.

Dear Sir—I received the books you sent, and beg to return you my sincere thanks for the kind interest you take in my welfare. I trust you will not think that I am taking too great a liberty, or be angry with me for sending you the accompanying book, which you will oblige me by reading *with care.* I must say, I have too high an opinion of you, to think that you have read the "*Gospel Lever*" or that you agree with the dreadful doctrine contained in it. You well know that *at one time,* shortly after my brother's secession, none could have been more bitter against the Catholics than I, but I now find that I was mistaken in my opinion concerning them. If you speak to twenty or more Catholics, you will find that they ALL AGREE AND BELIEVE THE SAME DOCTRINE, but among Protestants NOT THREE WILL DO SO, neither can they answer Catholic arguments, but by some evasion elude the force of them, and whenever they are at a loss, their whole business is to get out of the question as well as they can, and to leap directly into some other point of controversy, and it is next to impossible to keep them to the same point. The followers of the new religion interpret Holy Scripture as the freak takes them, and even those of the same stamp, clash against one another in articles of belief, they cannot then be the *one* church. I shall have much pleasure in returning you the books you lent me in a few days. It is my earnest wish and sincere prayer to the Lord, that you will be able to see things in their *proper light,* and not judge them, as I am sure you *now* do, by *prejudice.* Trusting you are, with Mrs. S., quite well,

I am,
Dear Sir,
Ever Yours truly
——— ———.

S. S., Feb. 16th, 1846.

3.

Dear Madam—I have to apologize for keeping Mrs. R's *Golden Treatise* so long, I have read it carefully, and consider it one of the best works I have ever met with, to prove that the *Roman Catholic* is not the church of Christ. It does not say

one word of the errors of which I sent you a list, and which were clearly unknown in the year 434. This takes from the antiquity of the Romish creed. In page 169, Queen Elizabeth is called a SHE POPE! the church of England is merely so far on a par with the church of Rome, for she had her "SHE POPE," which was not discovered till *Her Holiness* was seized with the pains of labor, whilst walking in one of (I may say) your *pagan* processions. It is a well known and undisputed fact, that since that time a peculiar sort of chair has been used at the consecration of the popes, in order that similar imposition might be avoided. About the year 1300 there were several popes at one time, one was at Rome, another at Avignon, and they all issued their Bulls, and opposed each others in various matters; will you oblige me by asking some of your Roman Catholic friends which of these was the infallible pope? In reply to your note I beg to assure you that, I have read the *Gospel Lever more than once*, and hope to read it again; if I did not agree with what you and your unfortunate brother are pleased to call the '*dreadful doctrine*' contained in it, I should not have requested you to peruse it. I have just read in this day's '*Times*' that fifty Roman Catholics were admitted into our Protestant Apostolic Church the first Sunday in March, at the very place where Mr. Naugle is stationed (Achill). Although several persons, from *worldly motives*, have left the Church of Christ in England, I rejoice to see that in France, and that *hot-bed of Popery* (Ireland) Protestantism is rapidly gaining ground. Whatever your motives may be, I hope that you will yet draw back from the certain perdition awaiting all those who place their trust in man for the pardon of their sins, and are not satisfied with the advocacy of the ONE Mediator between God and man, the MAN CHRIST JESUS, but must pray to all the saints in the calendar to intercede for them, thereby making beings, canonized by a single man, equal if not superior to our great Advocate with the Father. You must allow that these saints are omniscient and omnipresent, attributes which belong to God alone; and if you suppose that they can hear your prayers, read Revelations, xxii. 8, 9. If the

Romans were allowed to read the Bible they would soon discover that the Priests (I hope from ignorance) are their greatest enemies and deceivers. The poor unenlightened Romanist is bound to believe his Priest though he were to tell him that the stars in the firmament are holes made on purpose for the saints to peep through to discover what is going on upon earth. Do let me entreat you to consider the souls of your children, even if you are determined to join an idolatrous Church.

"I remain,

"Dear Madame,

"Yours faithfully,

"*S. S., 11th April*, 1846. ——— ———."

4.

"Sir—My mother desires me to write and say, that as her three months will expire on 30th instant, she begs to resign her two sittings in your Chapel, and I beg to return you the books you so kindly lent me. I shall make no remarks on your last letter to me, as I imagine you must have forgotten that you were writing to a *lady*. Trusting that you are, with Mrs. S. benefited by your late trip to England,

"I remain,

"Sir,

"Yours truly,

"*S. S., April 14th*, 1846. ——— ———."

Mr. M'Mullen, whose degree of B.D. had been refused him by Dr. Hampden, owing to his extreme Romanizing views,* to the danger of losing his Fellowship, was as Vicar of S. Saviour's, Leeds, inhibited by the Bishop of Ripon from all further Priestly duty in the Parish, owing to his having preached a sermon on "Intercessory Prayer by the Saints below and above," towards the close of which occurred words of this sort—"What comfort to us, who are struggling, to know that the prayers of those who have reached the eternal

* Appendix P.

shores, are offered on our behalf—for those who covet purity of heart to remember that the Blessed Virgin is interceding for them—for the penitent to think of S. Peter asking pardon for those who have erst denied their Lord—for the Christian Priest, toiling for souls, to know that the Apostle of the Gentiles, once in labors abundant on earth, now pleads in Heaven the cause of those who strive to follow in his steps."*

To those who remember the late trial of the Incumbent of Fulham, Rev. Dr. Ferguson, for marrying two of his parishioners without the presence of the Registrar, and the indignation of the worthy magistrate, will be amused at hearing of the exertions of two of our quondam friends, Mr. Irvine, of Bedford Leigh, and Mr. Cooke, of Lulworth,—the first in refusing to marry parties without their producing a certificate of confirmation, and the latter, drawing up tickets of confirmation and baptism for emigrants. Were it not that the souls of men were imperilled, it would be amusing to contemplate their writhings and contortions, as also their mimicry of Catholic custom: but to adopt F. Faber's words, when speaking of the School whose history we are penning, "It would be hard indeed to keep our patience with such objectors, if we did not know how much they were above their own criticisms, how much that is high, and noble, and generous, and lofty, lives and loves under all this crust of pedantry and narrowness of mannerism! They were born for better things than to worship the gentlemanly and canonize the respectable, and by the grace of God, in His due time, those better things will they do, and better far than we. They are fighting with shadows; they are beating the air; they know not what they want; all they know is that they are not in possession of it yet, and they are teazed by the possibility that it may after all be with us, whom it has been a first principle with them to dislike as deteriorated

* Pollen's Narrative of S. Saviour's, Leeds.

and fallen from noble things. Men toss most in a dream when they are on the eve of waking. They seem petulant, but they are in reality affectionate; they appear wanting in generosity and fairness to opponents, but it is their school and party which cannot afford to let them be otherwise." Hence it is that we would speak of our quondam fellow-combatants gently and mildly in love and affection, feeling assured that they would far exceed us in the race of perfection. Who can peruse a volume from the pen of either Pusey, Keble, or Williams, without perceiving, deep striking devotion, and inducing one that has been rescued from the entanglement of the "Oxford School," to pray for their release. At present they are, as Dr. Faber truly says, "fighting" for "shadows" and "beating the air;" what though Mr. Irvine gained his point in the single parish of Bedford Leigh—still the question occurs, would his successor, at his death, keep on the custom? and we are of opinion that were this school (as a body) to take this matter seriously into consideration, they would immediately secede from the Establishment as a sectarian and human constitution—they would then see, what we, thanks be to God, see and know, that the Establishment is in reality, a slave acting at the nod and will of its imperial master—the love of Jesus crucified it is a stranger to; "preferment," as Dr. Featley acknowledges, is all the inducement it holds out to its ministers. Unlike the Church, it (we speak not of individuals but of the body) thinks not that its mission is to save souls.

Our history of the Tractarian movement would indeed be incomplete were we to omit mentioning the formation of a "Society of Mutual Intercession" by Messrs. Pusey, Keble, and Marriott, which was condemned in no unmeasured terms by the Bishop of London. "I feel myself called upon to caution my younger brethren, against a spurious proposal which has been recently made to form a sort of association or fraternity for mutual intercession. . . . But when it is proposed

(continues his Lordship) to establish something of a Sodality or brotherhood for mutual intercession, the members of which are to *have their names registered, in order that they may be informed of particular objects to be prayed for, either of general interest or connected with themselves or their own friends*, the plan seems to me to be . . . likely to form or bind together a secret party in the Church, and to teach them the necessity of doing something more than the Church instructs them to do, or of doing it in a different manner." We well remember when this subject was first mooted, the "*English Churchman*" and, if we mistake not, the "*Church and State Gazette*" rapidly seized on it as a sure means of procuring the return of Mr. Newman and his fellow converts. The prayers and proposal we give in the Appendix.*

1847.

The following are the principal converts of this year :—

53 Rev. R. G. M'Mullen, Vicar of St. Saviour's, Leeds.
54 Rev. W. Walker.
55 Rev. C. Cox, Exeter College. Oxford.
56 Rev. F. J. New, Curate of Christ Church, St. Pancras, London.
57 Rev. E. Caswall, Curate of Stratford, under the Castle, Wilts.
58 Rev. H. M. Humble, Curate of Newbourne, Northumberland.
59 Rev. J. Gordon, Curate of Christ Church, S. Pancras, London.
60 Rev. Edward Horne, Rector of St. Lawrence, Southampton.
61 Rev. R. Ornsby, Curate of S. Olave, Chichester.
62 Rev. Alexander Chirol, Curate of St. Barnabas, Pimlico.
63 Rev. T. Turner.
64 Rev. T. M. Jephson, Curate of Wilby, Norfolk.
65 Rev. William Bell, Irvingite Minister, Guernsey.
66 Rev. J. Wilson, } Independents.
67 Rev. J. Brown, }

* Appendix Q.

America.

68 Rev. E. Wilkes.
69 Rev. F. Wilkes.

90 C. Wilkinson, Esq.
91 Daniel Haigh, Esq.
92 W. J. Burke, Esq
93 H. Kingdon, Esq. Trinity College, Cambridge.
94 W. Gordon, Esq. Trinity College, Cambridge.
95 J. G. Rhubenson, Esq.
96 Captain Tylee.
97 J. Fogg, Esq., (R. I. P.)
98 T. Tarleton, Esq. Barrister.
99 N. Darnell, Esq. Trinity College, Cambridge.
100 James Burns, Esq., the celebrated Puseyite publisher.
101 Captain Baines, (R. I. P.)
102 F. Charles New, Esq.
103 Captain Burnett.
104 R. Suffield, Esq. Trinity College, Cambridge.
105 J. Cruikshanks, Esq. Rugby.
106 Lady Duff Gordon.
107 Mrs. M'Cabe.
108 Mrs. Chirol, sen.
109 Mrs. Chirol, junr.
110 Mrs. Caswall.
111 Mrs. James, (R. I. P.)
112 Mme. De La Barca.
113 Miss Du Ponchallon, and her two sisters, nieces of Sir H. Meux, M. P.
114 Miss Munro,
115 Miss Wrighte.
116 Miss Gordon.
117 Miss Banks.
118 Miss Bicknell.

Of these the following have taken Holy Orders:—

REGULARS.

Rev. J. Gordon, Oratory of S. Philip Neri.
Rev. W. Gordon, Oratory of S. Philip Neri.
Rev. N. Darnell, Oratory of S. Philip Neri.
Rev. H. Kingdon, S.J.
Rev. R. Suffield. Missionary of S. Ninian.

SECULARS.

Rev. R. Gell M'Mullen.
Rev. C. Wilkinson.
Rev. D. Haigh.
Rev. J. Cruikshanks.

As a consequence of Mr. M'Mullen's secession from Anglicanism, the then Vicar and Curate of S. Saviour's, Mr. R. Ward and Mr. Case, were obliged to leave, and "the hopes of the founder and the College of Priests fell to the ground." A length of time elapsed before a new Vicar was found, and as the reasons for this apathy in clergymen, believing themselves to be Priests, sent by One who, Himself "*worked as a carpenter*" while on earth, is so *naively* given by Mr. Pollen in his "Narrative" that our readers will excuse our giving them in full; we merely do so as a sample of reasons adduced even by the Tractarian and Transitionist party. "First: the Vicarage was poor; the tithe is about £30, a sum which would be more than swallowed by the expences of collecting, were it collected. There is a sum of £150 offered yearly by an individual for the support of Curates. Secondly, it is a laborious position, and placed amidst much that is dismal and distressing to look at. And lastly, it was generally condemned by the authorities and sent into Coventry, or, as an important dignitary afterwards

expressed it, a *cordon sanitaire* was drawn round the place by the neighbouring clergy"; after some slight delay the living was given to Mr. A. P. Forbes, who "could get no Curate because the place was in such ill odour." Within a short time of Mr. Forbes' 'institution' he was elected to the See of Brechin, and "a new Vicar had again to be provided." At the recommendation of Lord Campden to Dr. Pusey, Mr. Minster was appointed.

No little sensation was created, not so much by the secession of Mr. Alexander Chirol, Curate of Mr. Bennett, at S. Paul's, Knightsbridge, as by a sermon preached by the deserted Incumbent on the occasion; for not only was Mr. Chirol excommunicated,* but his secession thus referred to in the pulpit:—"It was only in the month of April last that he, of whom we unfortunately speak, solicited of me, with more than usual earnestness of entreaty, the office of a curate in this Parish, and I, confiding in that implied truthfulness which one has a right to expect between man and man, in the commonest things of life—much more in the solemn professions of the works of the Priesthood—appointed him to serve in this Curacy, with more especial reference to those duties which were to be performed in the school-house and district of S. Barnabas. Consequently, since it is the custom at the entrance of any Curacy to renew the subscription to the Articles, and, before the Licence is given by the Bishop, *the oath of supremacy is required to be again sworn*. It was only in the month of April last, that these oaths, to which I have alluded, were deliberately and solemnly renewed. But observe the issue. The oath had hardly gone forth—the words had hardly left their sounds still vibrating on the ear—the holy book had hardly yet become dry from the sacred kiss of solemn abjuration, wherein he denied the authority, both ecclesiastical and spiritual, of the Bishop of Rome within these realms:—I say, that holy book

* Appendix R.

had hardly become dry from the kiss of that abjuration, when lo! he is found in open adherence to that very Roman Bishop whom he had so solemnly denied; hugging to his bosom the very errors which he had so determinedly professed to hate, and ready to propagate with violent schismatics and sectarians, his new found brethren, the very opposite and contrary of those pure and apostolic doctrines, which he had vowed himself before God and the Church for life, as His Priest to teach. For what can we say. If the Church had, in the interval, changed in her character, or openly mutilated her doctrines; if great temptations had come upon the Church, and we had suffered many things and had gone back from the faith; if twenty years had passed—ten years—five years—two years—something might be said. But when *two months* had barely passed; when no word is said of doubt or misgiving; when no guidance is sought as of friends within the Church, but counsel taken only of those without; when, beneath the unruffled exterior of one serving in the fold of Christ, there lay the whole time the secret lust after the accursed thing, and the spirit within was giving the lie to the words and deeds without; when we are left, in our simple confidence, to hear by an accident, that plots and stratagems are being carried on to undermine the faith of the flock, and that he who was appointed the Pastor was himself the traitor. What, then, are we to infer—what, then, are we to say—how, then, are we to characterize (keeping within the language of charity) an act of apostacy so glaring, so indecent, and so fearfully treacherous in the eyes of both God and man?"* Well may a reviewer of this sermon enquire, "Is this sermon the kind of food with which the flock is to be fed? Was it to provide such meagre fare that the Saviour died and the Scriptures were written? Where is the passage throughout the entire

* Apostacy. A Sermon by the Rev. W. J. E. Bennett.

address that would tend to heal the broken-hearted, or to 'set at liberty them that are bruised?' Is it merely to give an opportunity for the outpouring of a tirade of abuse and misrepresentation, that money is sought to erect new churches and schools? Grant, for a moment, that all the conduct ascribed to Mr. Chirol is true; that he acted hastily, disingenuously, and unlawfully, yet how striking is the contrast in the language of the Preacher to that presented by the Apostle Paul. He writes:—'We were gentle among you, even as a nurse cherisheth her children, so, being affectionately desirous of you, we were willing to have imparted unto you not the Gospel of God only but also our own souls.' Successor of the Apostles forsooth! As well might Robert Owen claim to be a successor of the 'Judicious Hooker.'"*

Mr. Ornsby is now the Professor of Classical Literature in the Catholic University, and is thus referred to in the "*Catholic University Gazette,*" of which he is at present the editor:—"Mr. Ornsby is a Master of Arts of the University of Oxford, where he early distinguished himself by gaining one of Lord Crewe's Exhibitions. On his examination for his Bachelor's degree, he gained the highest honors in Classics, and was afterwards elected Fellow of Trinity College. Subsequently he served the College office of Lecturer in Rhetoric, and the University office of Master of Schools, and was for four or five years actively engaged in private tuition. He has been, both before, and since his conversion, a contributor to several periodical publications, a translator and editor of various historical and religious publications, and a constant writer of critical reviews."

Mr. Haigh (one of the Leeds converts, and now P.P. of Erdstone, where he has built a magnificent church) devoted, previous to his conversion, some £10,000 or £12,000 of his private fortune to the building of a church and schools in the

* Strictures on Apostacy, by Caustic.

York Road district, Leeds, which, like Mr. Capes, he was obliged to leave behind him in the service of a heretical Establishment.

This year an appointment was made by the Premier for the day, which called forth the ire of the Puseyite party, and protests against the nomination of Dr. Hampden to the See of Hereford, were as thick as mulberries; nay, there was some rumour of the Dean of Hereford suffering from the statute of *Premunire*, as he had resolved to oppose Her Majesty's *Congé d'élire*; but alas! Dr. Merewether was no "Athanasius" or "Basil," and the *fiat* having gone forth, the whole matter ended quietly in Dr. Hampden succeeding Dr. Musgrave, as Her Majesty's Clerical Inspector at Hereford; for the only satisfaction Dr. Merewether obtained, was the following cool and significant note from Her Majesty's chief Clerical Inspector in England, Dr. Sumner:—

"Reverend Sir,

"It is not within the bounds of any authority possessed by me, to give you an opportunity of proving your objections. Finding, therefore, nothing in which I could act in compliance with your remonstrance, I proceeded, in the execution of my office, to obey Her Majesty's mandate for Dr. Hampden's consecration in the usual form.

"I am,

"Rev. Sir,

"Your obedient servant,

"J. B. CANTUAR."

We have inserted in the Appendix the Protest of certain Bishops* and the Memorial of Dean Merewether to Her Majesty,† and also his letter to the Premier, and the reply of Lord John Russell‡, with the copy of the *Congé d'élire*,§ the

* Appendix S. † Appendix T.
‡ Appendix U. § Appendix V.

Letter Recommendatory,* the Citatory Letter from the Dean and Chapter,† and an Extract from the Statutes of Provisors‡ (enacted in 25 Edward III.) and Premunire§ (16 Richard II). The Protest, however of Dean Merewether against the appointment of Dr. Hampden being too important to be omitted in the text, we beg to present it to our readers:—

PROTEST OF THE DEAN OF HEREFORD.

In the Name of God. Amen.

"To all to whom these presents shall come, especially to the Canons of the Cathedral Church of Hereford, John Merewether, Doctor in Divinity, Dean of the Cathedral Church of Hereford, lawfully constituted, and as styled in the form of his installation therein, Rector thereof—greeting.

Whereas, in the year 1836, the Reverend Renn Dickson Hampden, Doctor in Divinity, was appointed Regius Professor of Divinity in the University of Oxford.

And whereas, in the same year, it was in convocation of the University of Oxford decreed as follows:—

"Seeing that it has been committed by the University of Oxford to the Regius Professor of Divinity that he should be one of the number of those by whom the select preachers are appointed according to Tit. xvi. s. 8,—(Addenda, p. 150.) And also that his counsel should be given if any preacher should be called in question before the Vice-Chancellor, accordingto Tit. xvi. s. 11,—(Addenda, p. 154.)—and since he, who is now professor, has treated theological subjects in such a manner in his published works that the University in this respect hath no confidence in him. It is therefore decreed that the Regius Professor of Divinity be deprived of the afore-mentioned offices until it shall otherwise please the University; but, lest the University in the meantime should suffer any detriment, let others discharge the functions of the said professor—namely, in appointing the select preachers, the senior among the deputies of the Vice-Chancellor, or, he being

* Appendix W. † Appendix Y.
‡ Appendix X. § Appendix Z.

absent, or filling the place of Vice-Chancellor, the next in order, provided always that he shall have taken Holy Orders; and, in holding any consultation concerning sermons, the Lecturer of Lady Margaret, Countess of Richmond."

And whereas, in the year 1842, the following proposition was in convocation made:—"Seeing the Statute, Tit. xvi. s. 8, 11, promulgated and confirmed in the House of Convocation on the 5th day of May, 1836, it was determined that the Regius Professor of Divinity should be deprived of certain offices mentioned in the same statute, until it should otherwise please the University. It hath pleased the University to abrogate the statute." And the said convocation thereupon decreed *not* so to abrogate it, and it has never been abrogated to this day

And whereas the said Dr. Renn Dickson Hampden, in the correspondence which thereupon ensued with his Grace, the late Archbishop of Canterbury, thus wrote:—"I disclaim the calumnious imputations with which I have been assailed; I disclaim them for myself, I disclaim them for my writings; I retract nothing that I have written, I disown nothing." And again, in the preface to the second edition of his 'Bampton Lectures,' p. 19 of the introduction, which professed to be an explanation, he writes—"I see no reason from what they (objectors) have alleged for changing or retracting a single statement."

And whereas when, upon the translation of the late Bishop of Hereford, Dr. Thomas Musgrave, to the Archiepiscopal see of York, it was understood that the said Dr. Renn Dickson Hampden was to be appointed to the see of Hereford, although the same was not yet vacant, the late Archbishop of Canterbury, Dr. William Howley, did write a letter of objection and remonstrance, and also that thirteen other Bishops did join in a combined remonstrance, and another Bishop also wrote a separate letter of similar objection and remonstrance, to the Right Honourable Lord John Russell, the First Lord of the Treasury, against the said appointment.

And whereas, addresses to the number of from ninety to one hundred, as well as numerous letters from individuals of all shades of opinion tolerated in the Church of England, were presented to the Dean and Chapter of Hereford, entreating them not to elect

the said Dr. Renn Dickson Hampden, should the *Congé dé'lire* be issued in his favour notwithstanding the various objections stated.

And whereas, I, the Dean of the said Cathedral Church, did fully and fairly represent the same to the Right Honourable Lord John Russell, the First Lord of the Treasury, both by personal communication and repeated letters.

And whereas, when the *Congé d'élire* and letter mandatory were received, and the Dean and Chapter assembled on the 28th day of December, 1847, to consider of the same, the said Dr. Renn Dickson Hampden was not duly elected according to the statutes of the said Cathedral Church, to observe which each member of the same is by oath obliged.

And whereas, upon certain members thereof proposing to affix the capitular seal to certificates of election unstatutably made, I, the Dean, did specially object thereto, and in due form in writing protest against the said course and the said election, and which protest duly signed, sealed, and attested, was attached to the document so in spite of my objection sealed.

And whereas, on the 11th of January, at Bow Church, in the city of London, a confirmation of the said unstatutable and invalid election was forcibly made, notwithstanding that, when opposers were called, three beneficed clergymen of the province of Canterbury, two of them of the diocese of Hereford, did appear by their duly authorised proctors and advocates, but were not permitted to proceed.

And whereas, on the 14th day of January, 1848, the said opposers, feeling aggrieved by such proceedings, did thereupon move the Court of Queen's Bench for a rule to show cause why a mandamus should not issue to permit and admit, in due form of law, the said opposers to oppose the said confirmation, and require the Lord Archbishop of Canterbury and his Vicar-General, to hear and determine upon such opposition, and upon the articles, matters, and proofs thereupon; and the said rule was granted.

And whereas, on the 24th day of January, 1848, and three following days, the arguments upon the said rule were heard at

great length; and on the 1st February, the matter was in effect left undetermined, as it appeared, that, of the four judges on the bench, two were in favour of making the rule absolute, and two against it.

And whereas, upon the lamented death of the late venerated Archbishop Howley, to whom an appeal had been made by the said opposers, and the appointment of his present Grace the Lord Archbishop of Canterbury, the same appeal was presented to his Grace Dr. Sumner, and also an address and appeal, signed by 1650 priests of the Church of England, praying his Grace to surcease from the consecration of Dr. Renn Dickson Hampden, besides another address signed by a very large number of clergy and laity, all having the common object of claiming a satisfactory investigation and decision by a competent ecclesiastical inquiry into the objections and the whole of the works so objected to, and which has not been granted.

And whereas, I myself presented an appeal to his Grace, which was duly acknowledged, praying visitorial decision upon important matters touching the stringency of oaths, and the obligation and effect of our cathedral statutes, and the postponement of the said consecration until such questions have been resolved, which has never yet been replied to.

And whereas, on Sunday, the 26th day of March, the said Dr. Renn Dickson Hampden was consecrated at Lambeth Palace, and a mandate to install him in the Cathedral Church of Hereford has, as is alleged, been issued, but which I, the Dean of the said Cathedral Church, have never seen, it having been sent to the Bishop's secretary, Deputy Registrar of the diocese of Hereford, and by him to the Canon in residence, and not, as it ought to have been, to the chapter clerk, the registrar of the Dean and Chapter, in the first instance.

And whereas, the said Canon in residence has called together the Prebendaries of the said Cathedral Church, and irregularly issued, as I am informed, a citation to the general Chapter, I having, under the circumstances and in the absence of any authority to me delivered or conveyed (the mandate never having

passed into my hands, nor having ever been seen by me,) been precluded from interfering in the matter.

Therefore, I do declare and proclaim my dissent to the said proceedings, as irregular and unstatutable, and protest against the said proposed installation in the Cathedral Church of which I am Dean, Archipresbyter, and Rector, and inasmuch as the whole course of events touching the appointment, election, confirmation, and consecration of the said Dr. Renn Dickson Hampden, I do believe to be uncanonical, inconsistent with those decrees and usages of the Church of Christ upon which the practice and discipline of the Church of England have ever been considered to be based, and injurious in the most essential manner to the vital interests of that Church.

And I do further solemnly declare, that I make this protest, not from any considerations which can be regarded in the slightest degree as having any personal reference to the said Dr. Renn Dickson Hampden as an individual, inasmuch as I have never spoken or written to him, nor he to me, but I do so protest because I could not conscientiously nor consistently with my previous conduct, take any part in the said installation, and because I believe that it is my bounden duty to God and His Church to do so, notwithstanding the painful position in which I may be placed thereby, and in spite of the consequences which may result and be productive, not only of perplexities and difficulties, but of obloquy and misrepresentations of my motives and of positive injury to my own interests.

And, finally, I do claim and require that this my protest be entered in the act book of the Dean and Chapter of the Cathedral Church of Hereford.

Given under my hand and decanal seal, this 26th day of April, in the year of our Lord, 1848.

JOHN (L. S.) MERRYWETHER,
Dean of the Cathedral Church of Hereford."

1848.

The chief converts this year were:—

70 Rev. R. C. Thomas, Vicar of Brandeston, Suffolk.

71 Rev. F. P. Wood.
72 Rev. R. K. Sconce, Curate of St. Andrew's, Sydney.
73 Rev. H. R. Makinson, Curate of St. Andrew's, Sydney.
74 Rev. W. Allan, Curate of Dumbarton.
75 Rev. J. C. Robertson, Chaplain to the Duke of Buccleuch.

Laity.

119 J. Strongitharm, Esq. King's College, London.
120 J. Mivart, Esq.
121 J. Baxter, Esq. St. John's College, Cambridge.
122 Captain Grenville Wood, R. N.
123 J. C. Algar, Esq. Trinity College. Cambridge.
124 W. Palgrave, Esq.
125 Aubrey De Vere, Esq. R. N.
126 Sir De Vere De Vere.
127 Stephen De Vere, Esq. M. P.
128 Chevalier Di Zulueta.
129 J. B. Aspinal, Esq., Barrister, Liverpool.
130 George Moore, Esq. Attorney, Wigan.
131 Captain Tucker.
132 Major Faber.
133 Major Ballard.
134 Major Phillipps.
135 Captain Carden.
136 Colonel Le Couteur, Jersey.
137 H. J. R. Greata, Esq. Solicitor, Blandford, Dorsetshire.
138 Col. Jerrett.
139 Mrs. Paglar.
140 Mrs. Di Zulueta.
141 Mrs. Baxter.
142 Miss Emily Simpson.
143 Miss Carden.
144 Hon. Miss Methuen.
145 Miss Le Couteur.
146 J. E. Bowden, Esq.

The following have taken Orders:—

SECULARS.

Rev. W. Allen, (R. I. P.)
Rev. J. Strongitharm.
Rev. J. E. Bowden,

Scarce had the storm, excited by the election and consequent discharge of his office, in obedience to Her Majesty's mandate by Dr. Sumner, in "consecrating" Dr. Hampden to the See of Hereford, and the expected confiscation of Dr. Merewether's property for *premunire* subsided, ere another rumour of an approaching hurricane, faint indeed at first, was heard; a storm was brooding in the distance, of which it might be said:

"Depuis deux ans, le demon des ténèbres
M'a dechainé,
Et le pays sous mes accents funèbres
A frissonné:"

and that storm was now about to burst with greater fury than ever on the heads of the "Tractarian" School. Long had they vaunted, that if the Church of England spoke with stammering lips on every point, in that of Baptismal Regeneration she was safe. Her offices, her divines, all spoke on this subject at least *unanimo corde* and *unanimâ voce*, for the GORHAM CASE, the terrific Gorham case, was looming in the distance, both the Bishop and Presbyter were buckling on their armour and preparing for the mortal combat. But while men were thus employed amid the revolutionary exploits of Ledru Rollin, Louis Blanc, Cabet, Garibaldi, Mazzini, Gavazzi, and Kossuth, while impious and blasphemous wretches, urged on at home by the pious "Lydia" Shaftesbury, Lord Campbell, Lord John Russell, and Lord Palmerston, with Messrs. Cumming, Stowell, and

the 'Angel's" butler, of whom we shall hear more anon—were drinking downfall to Popery, and belching forth in their Exeter Hall orgies, blasphemies and impieties yet more awful than those uttered by the lawless band led by De Bourbon against Rome, Jehovah was raising up for His Church a protector in the prisoner of Ham, and the special constable of 1848, in England,—Napoleon III.

Amid this excitement, and while Her visible head was an exile at Gaëta, having fled from Rome disguised in the company of the Comtesse de Spaur, the Church was not inactive in these countries. She has a mission to fulfil—it is to SAVE SOULS, and with this idea all her children are naturally impressed. F. Faber says in a work, from which we have already quoted, "There is no part of the Church where this instinct for souls is not to be found at work. Multitudes, who are leading but ordinary and lukewarm lives themselves, would hardly be easy if they did not belong to some Confraternity which did not impose upon them intercessory prayer for others. To make or to get Novenas or Triduos, to write to convents and schools for prayers, to have Masses said and to recite Rosaries, or to beg extra communions of their confessors simply to get the conversion of some Anglican minister, of whom they knew nothing more than that he is a good man and near to the Faith, these things are no marks of any extraordinary seriousness, or even of men aiming at perfection. They come natural to a Catholic; he hardly goes through any process of self-persuasion in doing them, they come to him of themselves as the workings of an instinct, on which probably he never reflected for five minutes in his life." It was this spirit, which led F. Gentili to sacrifice his life to missionary efforts in Ireland; it was this spirit, which induced F. Segneri to travel forty or more miles over frost and snow; it was not unfrequently the case, moreover, that (continues his biographer) "in treading upon the earth his feet were sorely pricked by the

sharp thorns; and one who followed him for years assures us that he has frequently seen him thus wounded, and suffering to such a degree as to cause fever"; it is this spirit which induces the missioner to proceed onward, for even if life be shortened, there must be no rest, no truce—there must be continuous work, continuous sacrifice. The Anglican party commenced this work of Missions at Banbury, but Dr. Wilberforce soon perceived it was a failure.

"Again, (says Dr. Faber) how frequently is the confessor of little children besieged by such petitions as 'Father, may I pray that papa or mamma may become a Catholic. May I say such or such a prayer for them;' yet no one has put the child up to it—it has a growing sense of discomfort in the matter, simply because it is a Catholic." F. Faber refers to Catholic children; we knew a dear child, now, we trust, interceding for us in Heaven, who was so anxious to be received into the Church, as to beg every Catholic he met to pray for his Mamma to become a Catholic, that he might become one. The little angel went to "his own Mamma," as he was wont to call the Blessed Virgin, during the course of 1848.

1849.

The chief converts this year were:—

76. Rev. J. A. Stewart, Rector of Vange, Essex.
77. Rev. W. H. Bittlestone, Curate of All Saints, Margaret-st.
78. Rev. A. J. Hanmer, Curate of Tidcombe, Tiverton.
79. Rev. W. Thomas.
80. Rev. W. Heathcote,

AMERICA.

81. Rev. E. Preston, Curate of St. Luke, New York.
82. Rev. J. M. Forbes, Rector of St. Luke, New York.
83. Rev. E. Pitman.

147 Sir L. Curtis, R. N.
148. G. H. Plomer, Esq.
149. C. Bowring, Esq.
150. T. S. Knowles, Esq.
151. Captain Hibbert.
152. Dr. Yonge.
153. J. Longman, Esq.
154. W. R. Gawthorn, Esq.
155. Captain Moore.
156. Lieutenant Randolph,
157. W. Neville, Esq.
158. Dr. Hassell.
159. Lord Melbourne, (R. I. P.)
160. J. Oswald Wood, Esq., Liverpool,
161. Sir J. Talbot, (R. I. P.)
162. Pierce Butler, Esq. Cahirciveen.
163. Mrs. Pierce Butler.
164. Lady Curtis.
165. Mrs. Rhetigan.
166. Mrs. Bowden.
167. Mme. Veron.
168. Miss Bradstreet.
169. Miss Bathurst.
170. Miss Eyre.

The following have taken Holy Orders :—

REGULARS.

Rev. W. H. Bittlestone, Oratory of S. Philip Neri.

SECULARS.

Rev. John Davies.
Rev. W. Neville.

Mr. Bittlestone had been compelled the preceding year to leave the Diocese of Worcester, in consequence of Dr. Pepys objecting to Auricular Confession, and had taken shelter for a while under the wing of Rev. Upton Richards, of All Saints, Margaret-street, but finding no rest for his soul out of the Church, he submitted to the See of S. Peter.

Mr. Hanmer says—"Simply and in one word, strange and harsh though it may seem, I must confess that I could not have remained where I was without incurring the loss of every atom of Faith. In adhering to the principles of the Established religion (could I have done so) I must have become an Infidel; —a downright total Infidel;—and in the long run, no doubt, an avowed and open Infidel;—a Deist, or Pantheist, or Atheist, as might have happened."* Though this did not occur to Mr. Hanmer, yet two or three of the Tractarian party avowed themselves Pantheists, and one of them justly ridicules the Establishment as "having nothing really established; its doctrinal teachings being still the subject of endless controversy within the pale of her Communion,"† another laughs and sneers at miracles,‡ while a third openly glories in his unbelief. §

Mr. Allies, accompanied by Messrs. Pollen, Wynn, and Marriott, proceeded to the Continent on an ecclesiastical expedition —the journal, a joint-stock production (we believe) of these gentlemen, was published and immediately condemned by the Bishop of Oxford, whereon it was withdrawn by the Rectorof Launton.‖

Mr. Gorham had been presented by the Chancellor to the Living of Brampford Speke, and was obliged to undergo an examination as to his orthodoxy by the Bishop of

* Submission to the Catholic Church, by A. J. Hanmer.

† Popular Christianity, by F. J. Foxton.

‡ The Soul, by F. J. Newman.

§ The Nemesis of Faith, by W. Froude.

‖ Appendix A. A.

Exeter, who refused to institute. Mr. Gorham carried the case into the Court of Arches'; "turning from the *servant* to the sovereign, I appeal from a private interpretation to a constitutionally constituted Court—from a personal opinion to a legal deliverance;" and Sir H. J. Fust, after mature deliberation, gave the following judgment:—"The points which have to be decided are;—

"1. Does the Church of England hold the doctrine of Baptismal Regeneration in the case of infants?

"2. Does Mr. Gorham hold this doctrine?

"It is quite clear from the formularies of the Church that children do receive spiritual regeneration in Baptism. It is also evident from the whole tenor of his examination and from his counsel's argument, that Mr. Gorham does *not* hold this doctrine.

"The Bishop of Exeter has consequently shown sufficient cause for refusing to institute Mr. Gorham to the Living of Brampford Speke, and therefore his Lordship must be dismissed and with his costs."

The Tractarian section were in ecstacies of delight—an Ecclesiastical Court, the same that had decided against them with regard to Stone Altars, and Mr. Oakeley, had now decided that Baptismal Regeneration was a doctrine of the Church of England; the Apostolicity and Catholicity of the Establishment was proved; after such a decision, Newman and Faber, Oakeley, Ward, and all the seceders would return; England and Rome would embrace one another, and mutual concessions would be made on both sides, nay, Mr. Gorham, Mr. Goode, Mr. Golightly, Dr. Symonds, and others, would "walk their chalk," and Anglicanism would triumph. God was good, the day of triumph was at hand—the night of bitter woe and sorrow had past—but, alas! Mr. Gorham appealed to the QUEEN IN COUNCIL!! (Poor Church of England!) and the Judicial Committee, consisting of the following judges, sat for the first

time on 11th December to try a purely doctrinal question, viz;

The Master of the Rolls, (Lord Langdale).
The Lord Chief Justice, (Lord Campbell).
Mr. Baron Parke.
Vice-chancellor, Sir J. Knight Bruce.
The Right Honourable Dr. Lushington.
The Right Honourable Pemberton Leigh.

The Archbishop of Canterbury.
The Archbishop of York.
The Bishop of London.*

COUNSEL FOR MR. GORHAM.

Mr. Turner, Q.C.
Dr. Bayford.

COUNSEL FOR THE BISHOP OF EXETER.

Dr. Adams.
Mr. Badeley.

1850.

The principal converts this year were:—

84. Rev. J. A. Dayman, Curate of Wasperton, Worcestershire.
85. Rev. J. H. Stewart, Curate of Bramford, Suffolk
86 Rev. T. F. Balston, Rector of Benson, Oxford.
87. Rev. T. Scratton, Curate of Benson, Oxford.
88. Rev. J. H. Wynne, Fellow of All Souls, Oxford.

* "The two Archbishops and the Bishop of London were not members of the Committee, were not present as judges, and had no right to vote or to sign the report that the Committee would submit to the Queen." *(Great Gorham Case).*

89. Rev. J. L. Pattison.
90. Rev. F. G. Case, Curate of All Saints, Margaret St., London.
91. Rev. W. G. Maskell, Vicar of St. Mary Church, Devon.
92. Hon. and Rev. W. C. Cavendish, Rector of Little Casterton, Rutlandshire.
93. Rev. C. B. Garside, Curate of All Saints, Margaret St., London.
94. Rev. T. Bodley, Curate of Archbishop Tennison's Chapel, London.
95. Rev. C. Cavendish, Curate of All Saints, Margaret St., London.
96. Rev. E. S. Bathurst, Rector of Kibworth-Beauchamp, Leicester.
97. Rev. T. W. Allies, Rector of Launton, Oxfordshire.
98. Rev. E. Ballard, Curate of Pucklechurch, Gloucestershire.
99. Rev. W. F. Trenow, Curate of Northfield, Staffordshire.
100. Very Rev. W. A. M'Lauren, Dean of Ross and Moray.
101. Rev. W. H. Anderon, Vicar of St. Margaret's, Leicester.
102. Rev. H. W. Wilberforce, Rector of East Farleigh, Kent.
103. Rev. W. H. Todd,
104. Rev. W. Henn, } Curates of St. James's, Bristol.
105. Rev. R. S. Butler, Warden of the House of Charity, Soho, London.
106. Rev. E. Scott.
107. Rev. C. H. Laprimaudaye, Vicar of Leyton, Essex.
108. Rev. T. Mostyn.
109. Rev. W. Dodsworth, Incumbent of Christ Church, St. Pancras, London.
110. Rev. T. G. Rogers, Chaplain to the Convicts, Botany Bay.

AMERICA.

111. Rev. E. Johnstone,
112. Rev. J. W. Huntington, } New York.
113. Rev. A. Stewart,

FRANCE.

114. Rev. X. Ferré.
115. Rev. T. A. Boyhimie.

LAITY.

174. The Earl of Roscommon, (R.I.P.)
175. Viscount Fielding.
176. Sir Edward Fitzgerald
177. Honourable C. Pakenham.
178. Baron Strutzech.
179. N. A. Goldsmid, Esq. Trinity College, Oxford.
180. W. Bethell, Esq. Barrister.
181. R. J. Tillotson, Esq.
182. G. Ballard, Esq.
183. G. Bowyer, Esq., M.P.
184. H. Alban Arden, Esq. Dorchester.
185. Edward P. Bastard, Esq.
186. The Right Hon. W. R. Monsell, M.P.
187. Lord Nigel Kennedy.
188 Countess of Arundel and Surrey.
189. Lady Cavendish.
190. Lady Fielding.
191. Lady Foley.
192. Lady Ida Lennox.
193. Baronne Ida Hahn-Hahn.
194. Mrs. Taplin, (R.I.P.)
195. Mrs. Foljambe.
196. Mrs. W. Wilberforce.
197. Mrs. H. Wilberforce.
198. Edward Windeyer, Esq. King's College, London
199. Ctsse. De Pepé.
200. Sergeant Bellassis.
201. Miss Peel, Sister to the late Sir Robert Peel.
202. Miss Lechmere.
203. Miss Lockhart.
204. Miss Scott.
205. Miss Yates.

Of the above-named converts the following have taken Holy Orders:—

REGULARS.

Rev. J. Boyhimie, O.S.B.
Honourable and Rev. C. Pakenham, Passionist.
Rev. J. W. Balston,
Rev. Eyre S. Bathurst,
Rev. Edward Ballard,
Rev, George Ballard,
} Oratory of St. Philip Neri.

SECULARS.

Rev. J. A. Dayman.
Rev. J. H. Wynne.
Rev. J. L. Patterson.
Rev. F. G. Case.
Rev. C. Cavendish.
Rev. C. B. Garside.
Rev. J. Bowden.
Rev. W. F. Trenow,
Rev. W. H. Anderdon.
Rev. W. H. Todd.
Rev. R. J. Henn, (R.I.P.)
Rev. J. Mostyn.
Rev. T. G. Rogers.
Rev. E. Windeyer.

If paucity of matter has compelled us to be but brief while tracing the events of the past years—if events were but few—such will not now be the case. The "Gorham case" was still pending—the Tractarian party was in suspense, anxiously waiting for the moment, when the six (ominous number) laymen forming the Judicial Committee of Her Majesty's Privy Council, should decide whether Mr. Gorham was orthodox or heterodox; in addition to this all-important case, came the restoration of the Hierarchy to England, for from the See of S. Peter was issued a decree, annihilating, as it had created, the Dioceses of Canterbury and York, Lincoln and Chichester—the cities

of S. Augustin and S. Wilfrid, S. Hugh and S. Richard, were no more—they were blotted off the ecclesiastical map, and in their place were created Westminster, reminding one of S. Edward and his prophetic vision—Beverley, sweetly bringing to our memory S. John of Beverley—Northampton, recalling to our mind a certain weary and way-worn Prelate, sitting on a harsh December morn at a nook in the vicinity of De la Pré Abbey, and even then mindful of future generations, blessing the weary and way-worn pilgrim with a fountain still bearing his name, though he himself be all but forgotten—and Shrewsbury, to excite in our mind a longing for the restoration of those happy days when the Church was one.

The subjects, consequently, which will attract our attention this year are so manifold that we shall notice them as follows :—

1. The Gorham Case.
2. The Maskell, Dodsworth, and Pusey correspondence.
3. The anti-Puseyite crusade.
4. The Greek Church.

I.—The Gorham Case.

The decision of the Judicial Committee of the Privy Council, so long and so earnestly expected by all parties, was delivered on 8th March, when it was "held that the sentence pronounced, by the learned Judge in the Arches' Court of Canterbury, ought to be reversed, and that it ought to be declared, that the Lord Bishop of Exeter has not shown sufficient cause why he did not institute Mr. Gorham in the said Vicarage," on the plea that the "doctrine, held by Mr. Gorham, is not contrary or repugnant, to the declared doctrine of the Church of England, as by law established, and that Mr. Gorham ought not, by reason of the doctrine held by him, to have been refused admission to the Vicarage of Brampford Speke." Mr. Denison, of East Brent, thus spoke of the anticipated decision of the Judicial Committee—"I may be allowed in this great assembly, holding in my hand the Book of Common Prayer and Administration of the Sacraments, with my finger upon

the Catechism and the Office of Baptism, to say that all Church education depends upon and flows from the Catholic doctrine of Regeneration in Baptism. We have lived to see what our fathers never saw. We have lived to see it called in question before a Supreme Court of Appeal, a Court, not composed necessarily, even of professing members of the Church of England—a Court with no spiritual character necessarily attaching to it—we have lived to see it called in question before such a Court as this, whether the Church of England holds, as *necessarily* and *exclusively true*, the doctrine of the One Catholic and Apostolic Church in respect of the Holy Sacrament of Baptism. In other words, we have lived to see it called in question before a Supreme Court of Appeal, whether the Church of England is, or is not, a branch of the Church Catholic. We have lived to see a Supreme Court of Appeal, asked to declare, *not* that *Regeneration in Baptism*, as held always by the Church Catholic, is not the doctrine of the Church of England—for this no body has yet dared to ask—I say YET, for we know not what may be coming upon us—but *that there is room in the Church of England for this*, and also *for the denial of it*. In other words, we have lived to see it asked, of a Supreme Court of Appeal, that it should set the seal of its authority upon this—that the Church of England has no doctrine of Holy Baptism. *Has any thing so revolting, ever been at any other time attempted to be palmed upon the religious sense of the English people?* Room for the *two* doctrines of the *one* Baptism in the *one* Catholic and Apostolic Church! Why not say at once, room for ten thousand doctrines? There would be some honesty in that."

Mr. Turner thus stated his client's case—"He conceived Mr. Gorham to entertain this doctrine—that spiritual regeneration meant a change of nature, not religion; and that it was a gift of the Almighty—that it might be given before or after Baptism as the Almighty saw fit—that if infants received

Baptism aright, by which he understood *well*, he considered that they must have received the grace of God before Baptism, or that they must receive it in Baptism—that in such cases Baptism was a sign of regeneration—that in such cases infants were grafted into the Church, and that the promises of God to infants were signed and sealed, confirmed and increased in accordance with the terms of the Gospel; but that, on the other hand, if infants did not receive Baptism rightly, that Baptism in such case had no immediate spiritual effect," and then, after labouring to establish his client's cause, he quotes the judgment of Sir H. J. Fust—"It may be said that there is no evidence to show that Mr. Gorham comes within the description of those who entertain Calvinistic opinions. Mr. Gorham undoubtedly says, that our Church has determined, that those children who are baptized and die before they commit actual sin, are undoubtedly saved. But then Mr. Gorham will not allow that benefit to be by regeneration in Baptism. He says it is by 'prevenient grace,' without which they could not be 'worthy recipients,' and that if not 'worthy recipients', they could not receive the sacrament with advantage. That I take to be the doctrine Mr. Gorham holds." But in order to justify that position, his learned Counsel maintained, that the Reformers were Calvinists, and that therefore we must construe the Services and Articles in a Calvinistic sense." Mr. Gorham had defended this doctrine of "prevenient grace" in his examination before the Bishop of Exeter. Moreover, as Mr. Turner stated that the "Articles were, by the Statute Law of England, the code of the doctrines of the Church of England, and not the Prayer Book which was a mere code of its devotion," most truly then did the six Lay judges decide, that if it be, "as undoubtedly it is, that in the Church of England many points of theological doctrine have not been decided, Baptismal Regeneration is among the number, for it has been ruled that the code of laws of the Church give no

decided judgment on the matter." The Bishop of Exeter accordingly carried the case into the three Law Courts. The Queen's Bench, speaking through the Lord Chief Justice, decided—"We all think that no reason has been alleged to invalidate the sentence in this case on the ground that the Queen in Council and the Judicial Committee had no jurisdiction over the appeal; and, therefore, we feel bound to say, that a rule to show cause why a prohibition should not be granted to stay the execution of the sentence ought not to be granted." It was then carried into the Court of Common Pleas, where Chief Justice Wilde delivered the following sentence:—"In determining upon the present application we have attentively considered the circumstances under which it comes before us. The litigant parties have concurred in prosecuting the appeal to the Judicial Committee; and, after a decision has been come to, an objection is for the first time made upon the ground of a want of jurisdiction in the tribunal. The case was elaborately moved before the Court of Queen's Bench; that Court has pronounced a deliberate judgment upon the construction of the Statutes, and the applicant has since exercised his undoubted right of making a similar application to this Court; and when so doing the learned Counsel who made this motion brought before us all the authorities that there is any reason to suppose have any bearing upon the subject; and the Court of Queen's Bench, having stated that there were several instances of appeals to the delegates, founded upon the construction adopted by that Court, nothing was presented to us during the arguments in support of the application tending to create any doubt of the accuracy of that statement, although we cannot suppose that due investigation was made as to the fact of such instances having occurred and of their applicability to the case; and we have informed ourselves of the particulars of those cases as before detailed, and further no appeal has been discovered to have been made to the Convocation. Under these circumstances

we have every reason to conclude that further discussion will not furnish additional information or light upon the subject; and passing by another question to which the application might be subject, and founding our decision simply on the construction of these particular ancient statutes, as supported by the usage in the only instances of appeals in matters touching the Crown known to have occurred since they passed, we think that it would not be consistent with the due discharge of our duty, but would only tend to prolong an useless litigation, to grant any rule." The case was then taken into the Court of Exchequer, where the Chief Baron thus decided—"Entertaining as we do no doubt upon the question before us, and concurring with the other Courts of Westminster Hall, and as far as we know with every judge of all the Courts, we do not think that we should be justified in creating the delay and expense of further proceedings with a view to take the opinion of the House of Lords, and our judgment is that the rule be discharged with costs."* A monition was accordingly issued which the Bishop obeyed, merely protesting against the act of instituting Mr. Gorham in the Living of Brampford Speke, which was rejected by the Court of Arches.† In protesting, the Bishop of Exeter followed both the example of his progenitors in the formation of the Establishment, and the common course pursued by the "Tractarian" party;—when Dr. Pusey was condemned—when Tract XC. fell under the censure of the Bishop of Oxford—when Mr. Escott of Gedney was mulcted for refusing to bury a schismatic—when Mr. Ward was degraded and Mr. Oakeley deprived of Orders—when the Stone Altar case was decided—when Dr. Hampden was raised to the see of Hereford—protests without end were signed and presented, and so now protests became quite fashionable; among the most celebrated was the following

* The Gorham Case.
† Appendix B.B.

bearing the signature of Messrs. Mill, Wilberforce, and Manning;—

"Whereas it is required of every person admitted to the order of Deacon or Priest, and likewise of persons admitted to ecclesiastical offices or academical degrees, to make oath that they abjure all foreign jurisdiction, and to subscribe the three Articles of Canon XXXVI., one whereof touches the Royal Supremacy;

"And whereas it is now made evident by the late appeal and sentence in the case of Gorham v. Bishop of Exeter, and by the judgment of all the Courts of Common Law, that the Royal Supremacy, as defined and established by Statute Law, invests the Crown with a power of hearing and deciding in appeal all matters howsoever purely spiritual both of discipline and doctrine;

"And whereas to give such power to the Crown is at variance with the Divine Office of the Universal Church, as prescribed by the law of Christ;

"And whereas we, the undersigned clergy and laity of the Church of England, at the time of making the said oath and subscription, did not understand the Royal Supremacy in the sense now ascribed to it by the Courts of Law, nor have until this present time so understood it, neither have believed that such authority was claimed on behalf of our sovereigns;

"Now we do hereby declare;—

"1. That we have hitherto acknowledged, and do now acknowledge, the supremacy of the Crown in ecclesiastical matters to be a supreme civil power over all persons and causes in temporal things, and over the *temporal accidents of spiritual things*:

"2. That we do not, and in conscience, cannot, acknowledge in the Crown the power recently exercised, to hear and judge in appeal the internal state or merits of spiritual questions, touching doctrine or discipline, the custody of which is committed to the Church alone by the law of Christ.

"We, therefore, for the relief of our own consciences, hereby publicly declare that we acknowledge the royal supremacy in the sense above stated, and in no other.

"HENRY EDWARD MANNING, M.A.,

Archdeacon of Chichester.

"ROBERT ISAAC WILBERFORCE, M.A.,

Archdeacon of the East Riding.

"WILLIAM HODGE MILL, D.D.,

Regius Professor of Hebrew, Cambridge."

The reader must not suppose that the Bishop of Exeter, in his Quixotic gallantry against the Erastianism of the Establishment, quietly succumbed; nay, so far from this, he wrote a letter to his Metropolitan, in which, after accusing the judges of having been guilty of a grievous violation of their plain duty, and of introducing confusion into the Church, thus concludes—"Meanwhile I have one most painful duty to perform. I have to protest not only against the judgment pronounced in the present cause, but also against the regular consequences of that judgment. I have to protest against your Grace's doing what you will speedily be called to do, either in person or by some other person exercising your authority. I have to protest, and I do hereby solemnly protest before the Church of England, before the Holy Catholic Church, before Him who is its Divine Head, against your giving mission to exercise cure of souls within my Diocese to a clergyman who proclaims himself to hold the heresies which Mr. Gorham holds. I protest that any one who gives mission to him till he retract, is a favorer and supporter of those heresies. I protest, in conclusion, that I cannot without sin —and by God's grace I will not—hold communion with him, be he who he may who shall so abuse the high commission

which he bears."* In vain did Mr. Wilberforce contend that "the Church may be rich without worldly wealth, and its members reverenced without worldly titles, but if it abandon that Creed which was committed to its trust, or those Sacraments which it was embodied to administer, it will neither secure man's respect nor God's favor."†

"The Privy Council," (says Dr. Pusey), "cannot continue to be the judge of heresy in the English Church. Points of faith will not be accounted of less moment than points of honor. Civil courts are not thought the best tribunals to decide on military discipline, cowardice, and obedience. Are the Eternal Sonship of God the Son, or the Being of the All Holy Trinity, or the extent of Christ's Redemption, and of His love for all our infants, subjects, less deep, less essential, to our being or to our peace? Common sense, natural feeling, instinctive reverence coincide with the rules of the Church, and the practice of Christendom in all ages, which requires that matters of faith should be referred to those who are by God's appointment 'Overseers' of the Church of God, whom the Church requires to vow before God, that 'they will banish and drive away all erroneous or strange doctrine contrary to God's word'—the special guardians of the faith:" notwithstanding Dr. Pusey's assertion, that the Privy Council cannot continue to be the judge of heresy in the English Church, and that twelve pious unlettered communicants of our peasantry would have been more likely to have given a sounder judgment than the members of the Privy Council, the six laymen, acting as the judges of the judicial committee of Her Majesty's Privy Council, still continue to be the judges of heresy in the Establishment, and will ever be so: when a person, not busied in the din of controversial warfare, simply peeps at the quarrel now raised by a certain school in the Establishment, the watcher,

* Bishop of Exeter's Letter to the Archbishop of Canterbury.

† Wilberforce on Erastianism.

if a Catholic, cannot but be convinced of the truth of Hobbe's position, that though kings take not on them the ministerial priesthood, yet are they not so merely laick as not to have 'sacerdotal jurisdiction.' Hence we must conclude that not only have they (we speak of Protestant sovereigns only), 'sacerdotal jurisdiction,' but even jurisdiction in doctrinal matters. Dr. Pusey, referring in anticipation to this decision of the Queen in council says, "our eyes are now opened, we dare not close them, nor act as if they had not been opened. We see now on the brink of what peril the Church is placed, and even if by God's mercy we escape at this time, we dare not leave the flood-gates open which might again admit it: we have seen a doctrine to us as plain as the sun itself, called in question in a court from which there is no ordinary appeal; we have heard part of the faith defended, and cross-examined. A court, we have been told, must 'take time to consider' whether a truth held by the whole Church, from the first, 'always, by all, and every where,' confessed in the Baptismal services of the Universal Church in every tongue from Britain to India, is a part of the doctrine of the Church of England. It hangs, as far as ordinary means are concerned, on six laymen chosen with no reference to, or thought of, such an office,—no, it hangs upon the will and goodness of God, whether as far as discipline is concerned, the Church of England shall be pronounced in a court without appeal to be indifferent to the truth." Poor Dr. Pusey! one really grieves at recollecting that he is still out of the pale of the Church, still beating the air and fighting for airy nothing, contending for a phantom, a vain shadow: can Dr. Pusey seriously imagine that God would allow His Church to depend in matters of doctrine, or to use his own words, "*discipline*," on the judgment of six laymen, "chosen with no reference to, or thought of, such an office?" It is with such men as Dr. Pusey that it is difficult to keep our patience, men, who would labour for "His one Church,"

are indeed in danger, as long as they remain members of "a Church that has arisen on the ruins of everything that is holy,—on the destruction of the altar—on the defacing of the sweet pictures of the saints—on the denial of angels—on the denial of the influence of saints departed—on the denial of Holy Celibacy, on the persecution of a life of solitude, on the denial of the efficacy of intercessory prayer, whether among ourselves, or among a higher order of beings—on the denial of the mysterious powers of the Christian Priesthood—on the denial of the necessity of continued and multitudinous prayers—on the denial of the need of a life of abstinence, as far as can possibly be attained, from all things that inflame the flesh and blood"—it is not surprising then, that with a German writer, we should say, "*delinda est ista infernalis seclerata sanguinea et execranda religionis Christianæ deformatio, quæ falsissime vocatur Reformatio.*"

II.—THE MASKELL, PUSEY, AND DODSWORTH CORRESPONDENCE.

It pleased God of His love and mercy to bestow the grace of faith, and a corresponding disposition on Messrs. Maskell, Allies, and Dodsworth. Mr. Maskell, perplexed as to the doctrinal teaching of the Establishment, addressed a letter to Dr. Sumner, and was informed by his 'Grace,' that he was as good a judge as the Archbishop, of the interpretation, by the Church of England, of Holy Writ. As Mr. Maskell, Mr. Allies, and Mr. Dodsworth had, in conjunction with Dr. Pusey, and at his suggestion, after no little difficulty, succeeded in 'restoring,' or *partially* 'restoring', the sacramental rite of penance among their people, they accordingly addressed him a letter on the subject of confession. "Dr. Pusey, (writes Mr. Dodsworth) I mention it to his honor, was one of the foremost to recommend the restoration of this salutary practice, both by precept and example. He was the first Anglican clergyman who spoke to me of its revival in the Established

Church, and I know of many persons whom he has led into the practice." Mr. Dodsworth had accused Dr. Pusey of encouraging, not enjoining, auricular confession, and giving special priestly absolution, and also other acts of a Romanizing tendency, such as introducing the Rosary, and the use of crucifixes, which induced Mr. Palmer to observe, "that Dr. Pusey, holding the position of a recognized leader of a section of the Church of England, has at length openly avowed and argumentatively maintained the propriety of introducing Romish devotion, of using images and crucifixes, and offering to them the signs of worship customary in the Church of Rome, of employing Rosaries, devotions to the 'five wounds,' multiplied repetitions of the *Paternoster*, besides inculcating such hints as 'counsels of perfection,' and other doctrines in his letter carried to the extreme verge of orthodoxy or beyond it; and Dr. Pusey has publicly denied that the Church of England has any 'distinctive' doctrine, and asserted that 'it is idle' for any of her members to make declaration against Romish error and idolatry; when in accordance with these views, it is the practise of many persons of influence to discourage all argument against Romanism, to speak only of what is good in the Church of Rome, and to dwell upon the defects existing among ourselves, and when in fine we have seen the results of this mode of teaching in a restless and dissatisfied tone of mind, which either precipitates men into Romanism or leaves them imbued with party-spirit, unsettled in principle, and disobedient to the heads of their own Church, 'ever learning and never coming to the knowledge of the truth,' and yet positive and dogmatic to the last degree."*

III.—THE ANTI-PUSEYITE CRUSADE.

In consequence of Lord John Russell's celebrated Epistle to the Bishop of Durham, which we give in the appendix,†

* Letter of Rev. W. Palmer to Bishop of London.

† Appendix C. C.

and the violent conduct and language of some of the leaders of the Exeter Hall section of the Church, aided by Signor Gavazzi, a regular crusade was commenced against 'Puseyism,' and as Messrs Blunt, (Helstone,) Baugh, (Ilford,) Cameron, (Hurst,) and Courtnay, (Exeter,) had been the victims of the attack in the previous years; so now Mr. Bennett of S. Barnabas, was chosen, and as the ringleader of the attacking party, a butler in the service of an 'Angel,' was elected.

In vain did Mr. Bennett appeal to the Bishop of London,* in vain did Mr. Harper tell his Diocesan that he had "driven from the service of the Church some of her best men."

Mr Bennett himself refers to these attacks by a lawless mob on his private residence, and chapel, attacks which made it necessary that he should call in the aid of the police.† "Our Bishop was silent—he left his Priest to fight it out as best he might. The mob were his people—he was their Bishop. He had episcopal jurisdiction over them, if not, who had? for the people are never without a Bishop in the Church of Christ. He might then have come down among us and preached to this unruly mob, but alas! he did not, he left them to their own ungodly and merciless devices; he neither sent word of comfort to me, nor word of reproof to them; we were left to fight our way by ourselves, and in ourselves, and how to act we hardly knew."‡ To one acquainted with the real nature of the Establishment, and how it is governed by an "unruly mob," Mr. Bennett's remark affords no little amusement. Poor Dr. Bloomfield! it certainly would have been a sight far more worthy of chronicling than the exploits of the hero of La Mancha, or Mr. Wildgoose, whose acts of spiritual heroism

* For the correspondence between Mr. Bennett and Dr. Bloomfield, see Appendix D. D.

† Bennett's Letter to Lord John Russell.

‡ Bennett's Farewell Letter to his Parishioners.

are recorded by Mr. Greaves. Had his Lordship "gone down to St. Barnabas and preached to this unruly mob," it would certainly have been a more quixotic act than the celebrated tilt at the mill, or the Spanish knight's successor, Mr. Wildgoose, preaching to the colliers of Derbyshire. Did Mr. Bennett really imagine that Charles James London, of unlit candle celebrity, would have ventured among the lamps under the leadership of the angelic butler. No, no, good reader, the Anglican Bishops are not of the same stuff as the martyred Affre of Paris, who sacrificed his life for his flock. London might have been in flames; Belgravia sacked, and Mr. Bennett tied to the stake by the "unruly mob," ere Charles James would "have gone to preach to his people." Mr. Bennett must be sacrificed; however, his resignation enters into the history of 1851.

IV.—THE GREEK CHURCH.

Messrs. Neale, Palmer, and one or two others, held out the hope of reconciliation with the Oriental (schismatic) Church. They forgot that though Moskowa and Constantinople rejected the authority of Rome, and denied the procession of the Holy Ghost from the Father and the Son, yet she held and taught the invocation of the Saints, and our Blessed Ladye,* and even Purgatory, and ignored with the Church of Rome, the validity of Anglican Orders. While on the subject of the Greek Church, we must not forget to mention, that repeated attempts have been made to patch up a reconciliation between the Protestant bodies of nearly every shade and denomination with the Oriental Churches. The Establishment has made several attempts.

* We remember the Chaplain of the Russian Embassy in Paris, assuring us that the Russo-Greek Church held the doctrine of the Invocation of the Saints, and that no Russ would, even in the presence of royalty, think of saluting the Czar, or Czarina, without having first invoked Her who is their Queen and Patroness. The present war has furnished us with many instances of the devotion of the Russian soldier to our Blessed Ladye, and the Saints.

1. In the time of Charles I., when a friendly correspondence arose between Cyril Lucar, and Dr. Abbot.

2. In the reign of Charles II., when Sir Paul Ruinet was English Consul at Smyrna, and Dr. Smith, Chaplain to the British Embassy at Constantinople.

3. In 1722, by a Dr. Coret.

4. In our own time by certain of the Puseyite School.

With regard to Cyril of Lucar, we shall merely say, that he was condemned by the Council of Constantinople in 1639, as a Calvinistic heretic, and deposed from his Patriarchate.

It does not enter into our plan to refer to the correspondence carried on between Osiander and Melancthon with the Patriarch of Constantinople years after, and therefore we shall merely quote from the defunct British Magazine (vol xv. p. 617) one or two rules by which Anglican clergy were to be guided, so as to "prepare the way for the restoration of complete inter-communion between ourselves and them, and ultimate purification. *e. g.*

"Every clergyman should have the English congregation abroad in communication with the Bishop, in whose territories they are locally situated, still on the understanding, that they shall use the English Liturgy, and be under Bishops of the English Church.

"That any clergyman, who ministers to the English residents should, with the consent of the Bishops, open his communion to their clergy, desire their assistance in baptisms and the like in his own absence, and in everything endeavour to make it appear that they are members and ministers of our Catholic Church.

"That if he should be sent with a view to a permanent residence, in order to assist them, and promote their welfare, he should likewise, with the consent and advice of his own original superiors, place himself frankly and entirely under

the Metropolitan and Bishop of the place in which he has fixed his abode, and to adopt, if permitted, their habits and customs as far as he lawfully can, and wait for, and discreetly avail himself of those opportunities of enlightening and preparing their minds, which Divine Providence will sooner or later open to him."

The last attempt to reconcile, or rather patch up a reconciliation between the Russo-Greek Church and the Anglican sect, was made this year by some members of the Scoto-Episcopal Body; and the following "*Memorial*" was drawn up (but not forwarded) to the Patriarch of S. Petersburgh :—

MEMORIAL.

TO THE MOST HOLY PATRIARCHAL SYNOD OF THE RUSSIAN CHURCH.

We, the undersigned, Clergy and Laity, find ourselves oppressed within our present British Communion, by a majority of heterodox, careless, or weak members, who have either willingly acquiesced in, or ineffectually objected to, the assumption by the Civil Government of the right to decide all questions of doctrine and of discipline, and who, more particularly, have submitted to a recent decision of that Government, to the effect that the doctrine of the Regeneration of Infants in Holy Baptism is an open question in the Anglican Church, on which any man may hold and teach either the affirmative or the negative without being rejected from her Communion.

We thus feel that Truth and Heresy are mixed together in our Communion; that our Ecclesiastical position has become untenable; and that for the future we must either hold such Catholic truths as we now hold, merely on private judgment, or unite ourselves to some other external Communion, which may enable us to hold them on the principle of Authority.

In offering to join the Communion of Rome, we should be required to do violence to our consciences by professing to believe as articles of Faith, Doctrines which we do not believe, and which

rest not on Scripture nor on unbroken Tradition, but on a dubious theory of Development.

On the other hand, it appears that the more orthodox Doctrine in our present Anglican Communion (to which Doctrine we now adhere with a full conviction), is virtually identical with that of the Eastern Catholic Church; so that union therewith involves no profession of any Doctrine which we at present disbelieve, nor renunciation of, or separation from any Doctrines or persons but those which we already renounce in our hearts, and from whose oppression we already desire to be set free.

Under these circumstances, we have resolved to apply to the Most Holy Russian Synod, through the Chaplain to the Russian Embassy in London, who is one of the nearest Clergy representing the Orthodox Catholic Church of the East, requesting information on the following points:—

Supposing us to believe the Creed of the Catholic Church according to the definitions of the Seven Œcumenical Councils, and to be willing to accept that explanation of the same which is embodied in the Longer Russian Catechism, and to be ready to renounce all those Lutheran and Calvinistic errors of which the British Churches are either suspected or accused by the Eastern Catholics, and to separate for the future from all who refuse to do the same, would the Russian Synod be able and willing to receive us to Communion.

(1). Without requiring us to make any permanent submission of ourselves or our Congregations to the Russian Hierarchy?

(2). Without requiring us, being Westerns, either to expatriate ourselves, so as to live in the East, or to take to ourselves or our Congregations, in our own country, any incongruous local title, such as "Eastern," or "Greek," or "Græco-Russian," as a distinctive epithet of our Christianity?

(3). Without using for public or private worship a language which we do not understand?

(4). Without requiring us to return to the use of the Old Style, in our Ecclesiastical reckoning?

(5). Would the Russian Synod be able and willing to receive

us, in such a manner as to place the fewest possible difficulties in the way of others of our countrymen joining with us in what we do, either at once or hereafter, and so as to offer the greatest possible facilities and inducements for their so joining with us; that is to say, would the Russian Synod be able and willing to allow us to continue to use those Prayers and Forms of Religious Worship in our own language to which we and other members of the British Churches have hitherto been accustomed, excepting only so far as they may be judged by the Most Holy Synod, on examination, to require correction, either by omission of any thing contrary to the Œcumenical Faith or Discipline, or by the addition of anything of essential importance, now improperly omitted?

The reasons, given for drawing up this Memorial, are so curious that we are constrained to lay it before our readers. The writer of the tract (now a convert) acknowledges that the Memorial is "To offer openly to the distressed members of the British Communion, a proposition to join the Church of the East, while we are not certain of the precise terms on which that Church would receive us, and have no authority to treat in her name, would obviously be foolish in the extreme. While, on the other hand, to apply to the Patriarchs of the Eastern Church, without being able to plead before them the desire of more members of the British Communion than have as yet concurred in the Application, to hail with gladness the advent of aid in their extremity, in order to maintain among them a pure Catholicity, might perhaps endanger the cause we have at heart."

To show those discontented members of the Tractarian party who were not prepared to become Catholics, the harmony of the Establishment with Catholicity, a Scoto-Episcopal minister published a pamphlet in which he endeavoured to harmonize the "Anglican doctrine with the doctrine of the Catholic and Apostolic Church of the East,"—the Catholic reader, unacquainted with the vagaries of Tractarianism, will be surprised to learn that the Protestant sect established by

the law of the land, holds the doctrine of "*Guardian Angels*," that the "Most Holy Mary, ever Virgin, is in rank and creation above every other created being"—"*The Seven Sacraments*," and "*the Unction of the sick with oil.*" The writer places at the head of each section extracts from the "Longer Russian Catechism," followed by quotations from Anglican divines. Our space will prevent our quoting from this extraordinary work.*

This year also recorded the reconciliation to Holy Church of Lord and Lady Fielding. Lord Fielding bequeathed a church which he had commenced building but had not finished at the time of his secession, to the Jesuits.† His conversion (which took place in Scotland, in the chapel of S. Margaret's Convent, Edinburgh, on 28th August), led to a controversy between the Lord Bishop of Newport and Mr. Baylee, Principal of S. Aidan's College, Birkenhead, and Chaplain to the Earl of ———. This controversy displays the usual cunning and tact of Protestant controversialists in general, though we are bound in justice to Mr. Baylee to acknowledge, that he displayed greater talent than many of his predecessors, when they have presumed to take the field against a champion of Catholicity. The Bishop of Newport soon discovered, as any one having even a slight knowledge of controversy must know, that "instead of close logical reasoning, he had to contend against conventicle declamations—mere begging the question, incessant misrepresentations, and irreverent scurrility." The controversy ended, and we are assured by the Bishop that some converts were made.

"I leave the Anglican Communion (says Mr. Allies) not simply because it is involved in Heresy by the decision of Her Majesty in Council, but because that Royal Supremacy, in virtue of which Her Majesty decides at all in matters of doctrine, is a power utterly incompatible with the existence of the Church of God, and because Anglicanism, as a whole, has

* Appendix D.D. † Appendix E.E.

not only tampered with and corrupted the entire body of doctrine which concerns the Church and the Sacraments, but as a living system, is based upon the denial of that Primacy of S. Peter's See, to which I find Holy Scripture and the Church of the East and West bearing witness, and which I believe on their authority to have been established by Christ Himself as the Rock and immovable foundation of His Church, Her safe-guard from heresy and dissolution."*

1851.

The converts this year were :—

CLERGY.

116. Rev. E. P. Walford, Curate of Tunbridge Wells, Kent.
117. Rev. T. N. Harper, Incumbent of S. Peter's, Pimlico, London.
118. Rev. H. Bedford, Curate of Christ Church, Hoxton.
119. Rev. E. A. Coffin, Curate of East Farleigh, Kent.
120. Rev. J. H. Minster, Vicar of S. Saviour's, Leeds.
121. Rev. W. Coombes, Curate of S. Saviour's, Leeds.
122. Rev. S. Rooke, Curate of S. Saviour's, Leeds.
123. Rev. G. E. L. Crawley, Curate of S. Saviour's, Leeds.
124. Rev. R. Ward, late Vicar of S. Saviour's, Leeds
123. Rev. R. Lewthwaite, Vicar of Clifford, Yorkshire.
124. Venerable H. E. Manning, Archdeacon of Chichester.
125. Rev. J. H. Jerrard, D.D., King's College, London (R. I. P.)
126. Rev. T. L. Coghlan, Curate of Torquay, Devon.
127. Rev. J. H. Woodward, Incumbent of S. James, Bristol.
128. Rev. T. Orr, Curate of S. James, Bristol.
129. Rev. C. H. Dixon.
130. Rev. J. Rodmill.
131. Rev. J. D. Parkinson, Curate of Wakefield.
132. Rev. W. J. Bakewell.
133. Rev. J. Collins, Curate of Birkenhead, Chester.
134. Very Rev. B S. Harper, Dean of S. Ninians, Perth.

* Allies' Rock of S. Peter.

135. Rev. T. Dykes } Curates of Hull.
136. Rev. F. Barff. }
137. Rev. J. W. Shortland, Curate of S. Margaret's, Leicester.
138. Rev. W. Hutchinson, Curate of S. Endellion, Cornwall.
139. Rev. H. D. Clerk, Rector of Iping.
140. Rev. W. Moberly, Winchester.
141. Rev. J. C. Earle, Curate of St. James, Bristol.
142. Hon. and Rev. W. T. Law, Vicar of East Brent.
143. Rev. J. Rodwell, Trinity College, Cambridge.
144. Rev. H. James, Curate of S. Andrews, Well-st., London.
145. Rev. E. R. Vale, Incumbent of S. Peter's, Pimlico.
146. Rev. F. Hathaway, Curate of Teignmouth.
147. Rev. J. Scratton, Curate of Sittinbourne.
148. Rev. J. Kenrick.
149. Rev. A. R. Johnstone.

AMERICA.

150. Rev. F. E. White.
151. Rev. W. E. Everett.

LAITY.

206. Lord Campden.
207. Baron Weld. (R. I. P.)
208. Sir John Simeon, M.P.
209. Lieutenant Nightingale, R.N.
210. Hon. George Talbot.
211. E. G. G. Howard, Esq., M.P.
212. F. R. Ward, Esq., Bristol.
213. J. B. Biddulph, Esq.
214. E. Neville, Esq.
215. J. H. Scott, Esq., Abbotsford
216. F. Chambers, Esq., M.D.
217. J. N. Coghlan, Esq.
218. Captain Frisbie.
219. Professor G. Froerer.
220. Dr. Wolff.

221. R. Cholmondely, Esq.
222. Comte De Lippe.
223. Col. Smithsize (R. I. P.)
224. Baron De Turckheim.
225. Comte De Platten.
226. Baron Stritzich.
227. V. Browne, Esq., Galway.
228. Lady Campden.
229. Lady C. Peat.
230. Lady Simeon.
231. Lady Douglas.
232. Duchess of Hamilton.
233. Duchess of Montebello.
234. Comtsse. De Lippe.
235. Lady De Vere.
236. Lady C. Kerr.
237. Lady K. Howard.
238. Miss Thewles.
239. Madle. De. Montebello.
240. Miss Laprimaudaye.
241. Miss Peel.
242. Miss Dashwood.
243. M. De Florincourt.
244. Captain F. Case.
245. Lady Gage.
246. Miss Fraser.
247. Miss Thistlethwaite.

Of these the following have taken Holy Orders.—

REGULARS.

Rev. T. N. Harper, S. J.
Rev. J. D. Parkinson, S. J.
Rev. H. James, S. J.
Rev. T. Hathaway, S. J.
Rev. W. Lewthwait I. C.
Rev. J. Dykes, S. J.

SECULARS.

Rev. J. H. Minster, (R.I.P.)
Rev. W. Coombes.
Rev. Seton Rooke.
Rev. R. Ward.
Rev. G. E. L. Crawley.
Rev. H. E. Manning.
Rev. J. Orr.
Rev. J. W. Shortland.
Rev. W. Moberly.
Rev. E. R. Vale.
Rev. E. Neville.

We shall begin the annals of 1851 with the resignation of Mr. W. J. E. Bennett. Mr Bennett, previous to leaving S. Barnabas, delivered three "Farewell Sermons," and addressed a Farewell Letter to his Parishioners, in which, like Dr. Pusey, he clearly stated that the Establishment taught no "distinctive doctrine," for, says Mr. Bennett, "it is no longer a question of *parties* in the Church, it is the question of the Faith, of Salvation of human souls. It is not on the point of having this or that to believe, but having ANYTHING to believe." "We are on a wreck (writes Mr. Bennett) a stranded wreck. There lies helpless and waterlogged the beautiful bark in which we were wont to make our voyage—our beautiful Church;—we are cast out of her by the force of the waves, and the stormy winds do rend her deep and wide. What shall we do? First let us urge our rulers, and strive all we can by entreaties that they will, as far as they have the power, (speaking humanly) allay this perilous storm, that of their heedless haste they have conjured up around us.

* * * * * * * *

And then if they *will* not help, if they *will* stand yet heedless by, if the vessel *must* needs be lost, why then we must seize the first plank that comes to hand—watch the long weary night of misery with prayer and fasting, and wish for the day." *

Well does Mr. Harper observe, "What have we lived to see, my Lord? The English nation through its length and breadth, has been convulsed and agitated with a no-Popery cry. The Supreme Pontiff has arranged the Episcopate of *that* part of the Church in this country, which is under his obedience, and immediately there is such an outburst of fanaticism, as we have not seen for a long while. In particular the English Establishment has led the movement. Her Bishops denounced in charges, the Dignitaries of Cathedrals and Diocesses summoned clerical convocations, the clergy in their turn summoned parochial meetings; quiet country squires† suddenly emerged into public sight, mounted platforms, and helped on the old Orange cry. All the extraordinary force, moral and numerical,

* Farewell Letter to his Parishioners, by W. J. E. Bennett.

† The following appropriate and ludicrous anecdote is given by Rev. N. Rigby, P.P. of Ugthorpe, (Yorkshire) to which we beg to call the reader's attention:—"I once heard that a noble lord, attending a great County meeting in the York Castle Yard, had achieved for himself a lasting notoriety by declaring that, in his opinion, the Bible ought to be read by all, men, women, and children, and even *idiots*." And fancy how the merriment, excited by this memorable burst of sound sense had scarcely subsided before his Lordship was heard thus resuming his exhilarating influence:—"Yes, even by idiots. I myself have derived great advantage from that book." The effect upon the meeting was electric. The noble advocate of the unfortunate class had so completely identified himself with his clients, that laughter became irresistible, and to what class of intelligent beings his Lordship belonged most evident I believe this is the only instance on record of a noble Earl establishing his religious opinions at the expense of his understanding."—Two Addresses, by Rev. N. Rigby, p. 38.

which our church could bring into the field, she has brought. And is this cry worthy of her? *Is it consistent with her expressed belief in One Catholic Church and the Communion of Saints!* What a communion of love is here, in good sooth! A branch of the Church of Christ urging on with maddest excitement every one of the legions of Satan against a Church, which contains within her above 200,000,000 souls, one with us, *in our own theory* in all the gifts of sacramental grace, and in union with our common Head; exciting against Her the world, the flesh, and the Devil, appealing to the public, leading the public; which is of course simply the world. Am I wrong in saying that the Devil was excited? Who, but that enemy of all truth could have induced any to write on our walls 'NO WAFER GOD,' 'NO JEW GOD,' 'NO DOVE GOD?' Who but he could have put it into the hearts of baptized Christians to burn Bishops in effigy; to profane their vestments, their pastoral staffs, with jeers and execration? Who but he could have stirred up Christians to mock and then burn the sacred symbol of our faith, the Holy Cross, with impious exultation, as was done more than once? Who but he, that wicked one, could have so blinded the eyes of believers in Christ, as to allow of their joining with Jews, Infidels, and Heretics, in an indiscriminate onslaught on the Roman Church—a Church, as we confess, of Christ, purchased by His Blood? Oh! burning shame! only to be excused on the plea of ignorance; outburst of superstitious rage, hateful in the sight of God, and stinking in the nostrils of Christendom. Who could suppose that such a movement, so characterized, was from God? Where was the mark of the Cross? Whence ascended the prayers and fastings? Nay, rather had it not plainly enough the mark of Antichrist; to wit, lying pride, malice evil-speaking, cruelty, blasphemies? Surely, my Lord, even those who first unwillingly joined in the popular fury begin to see this now; they begin to see that it had nothing of Christ

about it, that it was the maniacal cry of an impure spirit struggling with an angel of the Church!"*

A curious question, curious as regards the *soi-disant* Anglo-Catholic Church, was raised this year by means of a lay convert, Mr. W. Rees Gawthorn—we mean whether "Apostolical Succession," or rather Episcopal ordination, was essential to the Establishment. The "*Tracts for the Times*" had from its earliest numbers advocated Apostolical succession, and consequently episcopal ordination, as a *sine qud non* for the Establishment. In the first Tract the clergy are thus exhorted —"Keep it (the spirit of the Apostles which is on you, for 'surely this is a great gift') before your minds far higher, than the secular respectability, or cultivation, or polish, or learning, or rank, which gives you a hearing with a many. Tell *them* of your gift." "Why should we talk so much of an *Establishment*, and so little of an APOSTOLICAL SUCCESSION?" —"Look on your pastor as acting by man's commission, and you may respect the authority by which he acts, you may venerate and love his personal character, but it can hardly be called a *religious* veneration, there is nothing properly *sacred* about him. But once learn to regard him as 'the deputy of Christ for reducing man to the obedience of God,' and every thing about him becomes changed, every thing stands in a new light." "It may be asked, who are at this time the successors and spiritual descendants of the Apostles? I shall surprise some by the answer I shall give, though it is very clear and there is no doubt about it—THE BISHOPS. They stand in the place of the Apostles as far as the office of ruling is concerned,† and whatever we ought to do had we lived

* Harper's Letter to the Bishop of London.

† As far as the office of *ruling*, not so far as the office of *teaching* is concerned. The Apostles were both *inspired teachers* (Acts ii, 3. 4) and *Bishops*, (St. John, xx. 21—23). Their successors are Bishops only, not inspired teachers, and rule *according* to the Apostles—not absolutely as the Apostles may be said to have done.

when the Apostles were alive, the same ought we to do for the Bishops. He that despiseth them despiseth the Apostles It is our duty to reverence them for their office sake, they are the shepherds of Christ's flock. If we knew them well we should love them for the many excellent graces they possess, for their piety, loving-kindness, and other virtues. But we do not know them; yet still for all this we may honour them as the Ministers of CHRIST, without going so far as to consider their *private* worth, and we may keep to their "fellowship" as we should that of the Apostles. I say we may all thus honour them even, without knowing them in private, because of their high office, for they have the mark of CHRIST's presence upon them, in that they *witness* for Christ, and *suffer* for Him, as the Apostles did."*

Such was the course of teaching adopted by the earlier Numbers of the '*Tracts for the Times*,' and none more eagerly claimed the title of Priests, or vaunted more of their Apostolical succession, than the Tractarian Clergy; it was in vain to point out to them, instances of Bishops speaking of dissenting Ministers, as "their brethren in minor Orders," or of their being "hail-fellow-well-met" with Dr. Binney, or Dr. Cumming, or Dr. Newton. It was in vain to ask for "the marks of Christ's presence upon them," they were no where to be seen—the marks of Christ's presence were visible in another place, and men were instinctively led to acknowledge the spiritual sway of Nicholas of Westminster, John of Beverly, or Thomas of Southwark. It is not then to be wondered at that Mr. Upton Richards, still smarting under the wound inflicted by the secession of Messrs. Allies, Manning, Dodsworth and Maskell, should seize the first opportunity of attacking the Evangelical section of the Church of England, and consequently, having observed a notice affixed to Woburn Chapel, S. Pancras,

* Tracts for the Times.

[redacted]g that Dr. Mérle D'Aubigné would preach there the [redacted]g Sunday, addressed a letter to the Bishop of London,* [redacted] replied in a most courteous letter to Mr. Richards, informing him that he had already written to Mr. Reeves, "pointing out to him the illegality of his proceedings.† In consequence of this correspondence between Messrs. Richards and Reeves with their Diocesan, Mr. Gawthorn conceived the idea of addressing a letter under a fictitious signature to Dr. Sumner,‡ by which means he succeeded in eliciting the following reply from that gentleman:—

(Private).

"Sir,—You are far too severe in your censure of the Bishop of London in his letter to Mr. Richards, though I wish that his Lordship had explained himself more fully. But in his original letter to Lord Cholmondeley on the subject of the foreign pastors, he expressly stated that they could not by *law* minister in our churches, but that every endeavour would be made to provide places where they might celebrate Divine Worship according to their own forms. I hardly imagine that there are two Bishops on the bench, or one Clergyman in fifty throughout our Church, who would deny the validity of the orders of these pastors, solely on account of their wanting the imposition of Episcopal hands. And I am sure that you have misunderstood the import of this letter which occasioned your addressing me. I never supposed that it implied any such sentiment in the writer's mind.'

I remain, Sir,

Your obedient and humble servant,

"J. B. CANTUAR."

* See Appendix, F.F.

† See Appendix. G.G.

‡ See Appendix. H.H.

Mr. Gawthorn, delighted as indeed he might well be at having such a document in his possession, immediately addressed a letter to Mr. Cyril W. Page,* which elicited from that gentleman a reply,† at once showing how truly wanting the Tractarian Clergy (at least some of them) are in meekness and humbleness. One is amused at this contest, and the confusion produced by Mr. Gawthorn's act in the ranks of the Anglicans of 'high and low' degree. In vain did Dr. Pusey again express his certain conviction of the validity of Anglican Orders, the Bishops were quiet on the subject of Dr. Sumner's letter, and not even "one in fifty" of the Clergy of the Establishment appeared in defence of their Orders.‡

While on this question, raised by Mr. Gawthorn's letter to Dr. Sumner, it will not be amiss to notice the all-important fact of the want of evidence that Secker and Butler were ever baptized, and that Dean Whittingham of Durham, was (as Anthony à Wood says) "made a minister according to the Genevan fashion."

When we consider the manner in which men are raised by Her Majesty's Premier to the dignity of a Bishop, and call to mind the words of Mr. Wilberforce:—"The great safeguard is the control possessed by the two Metropolitans over the appointment of their suffragans. It happened that two persons were nominated at the same moment for consecration by the Crown, one of whom (Hampden of Hereford) was publicly charged with denying the faith, the other (Lee of Manchester) with a breach of morals. The two Primates were called upon to pronounce respecting the charges which were made, and either to acquit the parties or reject them. But what happened? The Primates instituted no inquiry, but proceeded to the consecration, on the ground, which was maintained by the law officers of the Crown, that they had no power to test

* Appendix I.I.

† Appendix J.J.

‡ Appendix K.K.

the fitness of the parties, but were bound to bestow spiritual mission upon any person who was presented to them by the Crown. Here, then, there must either have been a gross dereliction of duty in the Church's rules, or the rules by which her purity is defended must be grievously impaired;" we can but laugh at the high standing taken by the Tractarian party. We see no sign of a bishop in the gentlemen selected by her Majesty to enjoy these titles, and when we call to mind their position, we are amazed that any should regard the Sabellian Whateley, the latitudinarian Hampden, the fickle, restless Bloomfield, as BISHOPS.

In this year Messrs. Patterson and Wynne, who had gone to the Holy Land fortified with letters commendatory in Latin addressed to "all orthodox and Catholic bishops," from the Scottish bishop of —(Brechin?) which they had a vague idea of presenting to some of the *Oriental* Bishops (knowing that those in communion with Rome would return but one answer); however they did not do so, finding that the "Oriental Bishops" were in reality schismatics and heretics, and that as members of the Western Church they could not hold communion with them. Shortly after falling into a Tractarian dilemma, Messrs. Patterson and Wynne had the happiness to be received into holy church at Jerusalem.

Mr. Patterson gives the following explanation of his reasons :—

"*Saturday, April 13th.*

Now that we are free from its bondage, I begin to wonder and inquire how it was possible that the Anglican Establishment can have held one so long. I think the main reasons were—first, a profound traditionary dread of the Catholic Church, quite unreasoning and unreasonable—a sort of tacitly assumed first principle, supposed to be self-evident, which rules most Englishmen; secondly, our assumption that the goodness and worth of individuals (our Oxford friends and others) was a proof of the Anglican Church's Catholicity—an argument with which, misgivings about the principles to which we were pledged, and the

facts which were our antecedents, were stifled and postponed; and, thirdly, a theoretic view that somewhen or somewhere, there had been a Catholicity different from that of Rome at the present day. This it was which interpreted Scripture, and Councils, and Fathers, favourably to the Anglican position; and this prompted our tour to the East, if perchance we might escape Rome and its claim there, and secure ourselves in a remote corner of the Church, not Protestant, and yet not Roman. I do not mean to say that the utter futility of these pretexts dawned upon me till I had accepted the call of Providence, and made a distinct act of submission and faith, both of which are, of course, the inevitable conditions of conversion. But still the last few months had shaken and impaired their hold upon me. Contact with Catholics (especially my good friends in Silesia and France) had shaken the traditionary horror of 'Popery,' which still clung about me. The inapplicability of internal notes to prove external facts, or to disprove them, and the knowledge of individual goodness in every religion, which years of retirement at Oxford had made me forget, shook the hold that good men there had upon me, and with it the "moral proof," as we used to call it, of the Church's Catholicity, I did not, I think, at all appreciate, before I became a Catholic, that which I now see as clearly as all do, save 'Puseyites' themselves—viz., the ultra-Protestantism of my position. Partly from being surrounded by one clique of persons of my own opinions, I never realized fully how completely unauthorized, by the Anglican authorities, are Tractarian principles. It pained me, indeed, to come in contact with bishops and other authorities, to meet them with shifts and evasions about the articles and formularies, and to be a sort of ecclesiastical radical; but these were rare occasions; whereas the circle I lived in was perpetually about me, encouraging, suggesting, and protecting the shifts we had recourse to. Some of these were almost laughably transparent; and I do dot wonder, now, that they irritate men of plain sense and straightforwardness. One of my "High Church" friends used to defend his taking the oath of supremacy, in which the authority of any '*foreign*' prince, prelate, or power, within the realm of England, is so solemnly renounced, by

saying that the Pope was not a '*foreign*' but a *domestic power!* Another, in order to include the dead in his suffrages at the communion rite, which the High Church use so often, used to omit the words inserted by the 'reformers' in order expressly to exclude them, by feigning a slight cough at the proper moment! As to the last point, contact with the Eastern sects, and examination of their doctrines, showed that the notion of the Episcopate being a bond of Catholic unity in faith and discipline, was the merest figment of distorted minds, and moreover, that I had no right (on Anglican High-Church principles, which I conscientiously held) to look to them for help; but still, letters from England recalled our hopes from this disappointment to the West. The appeal of Mr. Gorham was to be the signal for an independent movement of the Establishment: the judgment of the High-Court invoked was immaterial; all that the Tractarians felt, that, to admit its rights to decide a question of doctrine in ultimate appeal was flat Erastianism, and so a great movement of resistance was predicted. Thus we held on to one straw after another till the fulness of our time came, and we were free."

As the Bishop of Exeter found, on account of his advanced years, that he could not visit his clergy as usual, he addressed them a pastoral letter convoking a Synod to be held at Exeter, in which he thus refers to Dr. Sumner's conduct with regard to Mr. Gorham:—

"The Archbishop, instead of doing this, (considering for himself the merits of the case, and forming and pronouncing his own judgment,) thought fit to desert the duty of his office, and at once to institute the Crown's presentee without further examamination, did thereby no more commit the Church to a complicity in his act, than if, on presentation to him by the Crown of a clerk, against whom he was formerly warned that he was unfit for the cure of souls by reason of the unsoundness of tenets holden by him, the Archbishop had wilfully, and in despite of such warning proceeded to institute him."

The Bishop of Exeter's summons to a Synod was met by

several protests,* but notwithstanding this opposition, the Synod met, passed certain resolutions, and the affair was regarded as an event betokening undoubted signs of life, and Mr. Mayow regarded it as not merely a pleasure and a comfort, but a source of the most heartful thankfulness, that the present Bishop of Exeter *is* what he *is*.

This year recorded the submission of the Vicar of S. Saviour's, Leeds, and three of his Curates, owing as much to the impracticability of the Bishop of Ripon, as the deadly hostility of Dr. Hook. Mr. Minster with his curates was favoured with the following circular, evidencing the animosity of the Vicar of Leeds:—

Leeds, December 2nd, 1850.

My Dear Sir—

I am desired by the Rural Dean to inform you, that in compliance with the request of the Chapter Meeting this day, a Special Meeting of the Clergy will be held on Monday next, at 12 o'clock, with reference to the following notice, "To consider and adopt such measures as appear to be necessary in reference to the doctrines and practices now prevalent at St. Saviour's Church."

I am, &c.

Edward Jackson, Secr.

In a few days after, Messrs. Beckett and Rooke were inhibited. The Bishop of Ripon was completely opposed to the conduct of Mr. Minster and his curates, and they on their side acknowledged that they "FULLY BELIEVED HIM TO BE IN THE WRONG." The Bishop also condemned Mr. Pollen for a sermon in which he taught that there were seven sacraments, and furthermore inhibited him from preaching, and censured him and the Leeds clergy for promulgating such Doctrines as the following:—

"I. That it is a duty of each member of the Congregation to go to a Priest for Confession and Absolution before he receives the Holy Communion.

2. That the Communion Table is the Throne of God, and the Lord's Supper the Sacrifice of the Altar.

3. That no one can be considered a faithful Minister or Member of the Church, who does not preach or practise praying for the souls of individuals departed, that Jesus might have mercy on them.

4. That the great misery of the sinner is losing the Intercession of the Saints, and the aid of the Sacrifice of the Altar.

5. That Penance is the means of forgiveness of actual deadly sin.

6. That deadly sin after Baptism must end in spiritual death, unless Penance be resorted to, and unless persons confess their sins to one of Christ's Physicians, by which is meant a priest.

7. That after the consecration of the elements the bread is no longer bread; the wine no longer wine, but the Body and Blood of Christ."

Mr. Dodsworth, in his pamphlet, says, " who that is at all competent to judge can say, that the Church of England can be compared to the Catholic Church in its practical method of dealing with souls under the disease of sin—of leading them to compunction and administering the healing balm of the Gospel? *Individuals* may exist in the English Church, who are endowed with skill for these great ends. But in the Catholic Church it is part *of the system*. It exists everywhere. Again, can we say that the saintly life has been developed in the one in any due measure, or proportion, with the other? And, which is much to the point, wherever that saintly life has been most prominently developed in the English Church, it has been in such men as Andrewes, and Ken, and Wilson—men who in their life and writings have most symbolized with Rome, even while they said harsh things against her. In a word, compare the two systems, the prominent features in the Church of England, seem to mark it as formed for this present world: decent, respectable, corrective of abuses which offend society, with enough of devotion to relieve the conscience; but withal cold, unenthusiastic, and dreading fanati-

cism, far more than worldly mediocrity; it sustains its self-appropriated title of the *Via media*. The Catholic religion on the other hand seems to be formed for Heaven; braving the enmity of the world; bearing her unceasing witness to things supernatural; more intent on training souls for Heaven than on ministering to their comfort on earth: bringing us evermore into union with our Divine Lord by Her Daily Sacrifice, giving us thereby an entrance into Heaven; by the prominence of Her Sacramental system surrounding us with invisible realities; and while tenderly nourishing the weakest of her children, encouraging in those who aim to reach it, the saintly life, the highest, the holiest, the most enthusiastic and unearthly devotion."*

1852.

The principal converts for this year were:—

152 Rev. T. A. Watson, Vicar of Long Whatton.
153 Rev. J. H. Coleridge.
154 Rev. H. G. Brasnell, Curate of Brasted, Kent.
155 Rev. F. Elwell, Sydney.
156 Rev. G. Norman, Curate of Wootton, Glo'ster.
157 Rev. Lord H. Kerr, Vicar of Dittisham.
158 Rev. J H. Pollen.
159 Rev. Lord C. Thynne, Vicar of Kingston Deverell.
160 Rev. E. P. Wells.
161 Rev. S. W. Kuttner, Missionary to the Jews.
162 Rev. G. R. Belaney, Vicar of Arlingford.

America.

163 Rev. P. J. Burchan.
164 Right Rev. J. S. Ives.
165 Rev. H. Cook.
166 Rev. T. Thompson.
167 Rev. S. Cooper.
168 Rev. — Hendel.

* Anglicanism considered in its results, by W. Dodsworth.

169 Rev. G. Hoyt.
170 Rev. E. Hasert.
171 Rev. J. Keenan.

LAITY.

246 J. G. Law, Esq.
247 Lieut. Innis.
248 John Stratford Kirwan, Esq., Trinity College, Dublin.
249 E. Manning, Esq.
250 Judge Jones.
251 Thomas Richardson, Esq.
252 Edward Baddeley, Esq., Q.C.
253 Major Frazer.
254 A. J. de Castro, Esq.
255 Prince Bou Maza
256 Pierce Blake, Esq.
257 D. Potter, Esq., Tuam, (R I.P.)
258 Hon. F Cavendish.
259 Prince de Ingenheim.
260 Cte. de Kilmansegge.
261 F. R. Wegg Prosser, Esq., M.P.
262 Comte de Pfeil.
263 Lord Huntingtower.
264 Lady Harris.
265 Countess of Kenmare.
266 Countess of Clanricarde, (R.I.P.)
267 Duchesse de Dalmatie.
268 Lady C. Thynne.
269 Lady H. Kerr.
270 Princess of Mecklenberg.
271 Mrs. Harper.
272 Hon. Miss Law.
273 Mme. de Florimond.
274 Lady A. Kerr.
275 Lady C. Kerr.
276 Lord John Kerr, (R.I.P.)
277 Captn. Johnson and his Crew.*

* Appendix M.M.

No little sensation was caused in the religious world, by the conversion and consequent submission of the Bishop of North Carolina (Dr. Ives) to the Church of God. Since the days of the eloquent eagle of Meaux,—the immortal Bossuet, a Protestant Prelate had not submitted to the Church,—then GORDON had yielded to his conviction, and now an IVES bowed humbly his head, and as a child, sought for admission within the pale of Holy Church. Thus does Dr. Ives describe his feelings; and oh! what convert on perusing them will not see pictured his own state of mind, previous to his taking the last step which brought him into the full light of the Gospel, and bade him say with the aged Simeon, "Mine eyes have seen thy Salvation;"—and what convert will not testify his own experience in saying, that the result has been a matter of "deep and joyful thankfulness."—Oh, better, yes, far better is it to enjoy rest in the Church of God for one moment, than to be battling without, for half-kept rubrics and antiquated observances without life,—what mean the Piscina, the ambyre, the rood-loft, the Credence Table, the Sedilia, the offices, without THE TRUTH, without God's saving. Truth, without the perfect conviction, that you are within the Church—the Ark,—and that—

Jesus does all-in all

for Her. If we have not this innate interior hope, our confidence is vain, our peace is false, and we are in the hands of the enemy. But to return to Dr. Ives;—"when I seriously approached this question (what was the foundation of my hope of eternal salvation) it was terrible to me. No man can well conceive the horror with which I first contemplated the possibility against my own claims as the result! My claims as a Bishop, a minister, a Christian, in any safe sense, and hence of my being compelled as an honest man, to give up my position. A horror enhanced by the self-humiliation, with which I saw such a step must cover me, the absolute deprivation of all mere

temporal support which it must occasion not only to myself, but to one whom I was bound 'to love and cherish until death.' The heart-rending distress and mortification in which it must involve, without their consent, a large circle of the dearest relatives and friends,the utter annihilation of all that confidence and hope which, under common struggles and common sufferings for what we deemed the truth, had been reposed in me, as a sincere and trust-worthy Bishop. But I forbear; enough that the prospect heightened in its repulsiveness, by the sad forebodings around me at the renewed symptoms of my wavering, was so confounding, as actually to make me debate whether it were not better and my duty, to stay and risk the salvation of my soul—as to make me supplicate in agony to be spared so bitter a chalice to make me seize with the eagerness of a drowning man, upon every possible pretext for relinquishing the enquiry. Could I not be sincere where I was? to work with a quiet conscience where Providence had placed me? Were not the Fathers of the Reformation, in case of my being in error, to be held responsible? Would it not be presumption in me, a single Bishop, to reconsider other points long considered settled by a National Church? These, and more like questions would force themselves daily upon my mind, to deter my advance, and under their influence I actually went so far as to commit myself publicly to Protestantism, to make such advance the more difficult. But God was merciful, and all this did not satisfy me; I thought I saw in it clearly, the temptation of Satan, an effort of my over-burdened heart, to escape *self-sacrifice*. I felt that if for such reasons, I might be excused, so might Saul of Tarsus have been."* Dr Ives is now a Professor in an American College.

"Politically speaking (says Mr. Belaney) † the Establishment was never stronger than at the present hour. Its

* The Trials of a Mind, by J. S. Ives.

† Martyrdom at the Carmes, in 1783, by G. R. Belaney.

revenues are now as cheerfully paid by the farmer, and its fees by the poor, as any common rent,—the natural consequence of the settlement of the tithe question, the minds of the majority of the nation, and these by far the wealthiest and most influential, are, though not all its warm supporters, still all so far attached to it that they would rather bear *it* than any other of the national sects in its place, *rather it* a thousand times than see the Catholic Church left free to regain her ancient position. If its friends are not, except in a few instances, ardent, they are at least sincere, believing as many of them do, that its services in the cause of morality, of Protestant ascendancy and general civilization, have entitled it to their gratitude. Again, what is next best to having good friends, it has certainly *no enemies* in the political or literary world. In its presence infidelity is silent, if it is not extinct, her champions have had no occasion to unsheathe their swords against any infidel assailant for these twenty or thirty years past. She has had time to restore what puritan frenzy had destroyed in a former generation, to increase the number of her churches and Clergy by almost one-half since the last century began, to augment her livings, to raise the literary, if not the theological character of her clergy, and to do many other things calculated to improve her condition. Meanwhile, notwithstanding all this, sects, whose aggregate number more than equalled her own in the reign of Elizabeth, have been creeping out of her at every part of her body for a succession of centuries, many of them, as the Wesleyans, Unitarians, and Irvingites, gaining in numerical strength and respectability every year. She has shown, what all heretical bodies show, that when her members are once lost to her, when once they have formed themselves into independent societies, they are lost to her for ever. They may dwindle out of one shallow creed into another yet more shallow, and she may see them gravitating downwards from one bad state of faith and morals into a worse, yet she feels

she has no power to arrest their decaying career. *To retrieve* the lost, long experience has shown, is a power or capacity not possessed by her. In this respect she is only, however, what every other religious community out of the Catholic Church is. None of them can keep their members what they are at the outset. What between evaporation above and leakage below, the spirituous part of their tenets is continually making its escape. If lapsed members are ever *recalled*, they are recalled with a diminution of their orthodoxy, they are never *reclaimed*.

The followers of Luther in a very few years broke off from the Confession of Augsburg; he tried in vain to *retrieve* them. He followed them up with the zeal of a London *detective* in pursuit of a Bank of England clerk who has made off with a bag of gold. The culprit is overtaken, caught and brought back to the place from which he started to be identified. He is the same man, all but the pen behind his ear, he was before, but he is *minus* the treasure which made him worth the pursuit. So by running and panting, the great founder of the Lutheran schism, and his other heretical associates, laboured early and late in the pulpit and with the pen to keep their disciples within the enclosure they had drawn round them. But it was all to no purpose! Away from them (ungrateful children!) they would go. Luther ran, Calvin ran, Melancthon ran, Zuinglius ran, they all ran, and when by some evil accident any of them fell, helped to their feet by some kind friend who stood by, they ran again. A deserter here and there was the prize. . . . The Catholic Church *possesses the power*, which these instances show no other body, pretending to exercise spiritual functions in the name of Christ, possesses. Evil agencies and evil passions succeed continually (such does God permit!) in drawing away her members. They may fly from her for a time—a year, a number of years, even up to the last hour of an abandoned life. But she does not give them up for lost. She keeps her maternal eye upon

them. She fasts, and weeps, and prays, and warns with a mother's heart and a mother's voice. Her pity wins them back. They die or live *retrieved* from, as the case may be, a death of despair or a life of sin. She sees them brought back with the "joy which is felt by the angels of Heaven over one sinner that repenteth."

We must not omit this year mentioning a circumstance which occasioned some little commotion at Chichester, where, as we are informed by a correspondent of the *Church and State Gazette*, the Rev. P. Freeman, the Principal of the Chichester Theological College, omitted on January 2, 1853, to give the cup to the lay communicants of the Chichester Infirmary. Mr. Freeman on enquiry pleaded that *he forgot the wine.*

The following converts have taken Holy Orders:—

Rev. J. H. Coleridge.
Rev. G. R. Belaney.

1853.

The principal converts this year are:—

172 Rev. S. H. Neligan, Curate of Cashel.
173 Rev. W. Pope.
174 Rev. S. R. Bailey.
175 Rev. J. H. Pollen
176 Rev. M. P. Stoughton.

America.

177 Rev. N. Houghton.
178 Rev. W. Loman.
179 Rev. J L. Barrett.
180 Rev. — Luttrell.
181 Rev. W. Pollard.

DISSENT.

182 Rev. P. Pritchard, D.D.

278 Lieut. Bastard.
279 Lord R. Kerr.
280 S. Church, Esq. (R I.P.)
281 Prince L'Arendt.
282 Duke of Mecklenberg.
283 Lieut. A. Bathurst, R.N.
284 Lieut. Browne, U.S N.
285 Lieut. Bayard, U.S.N.
286 Professor Blum.
287 Princess Vasa.
288 Marchioness of Lothian.
289 Mrs. George M'Donald, Kilcleagh, Westmeath.
290 John Pope, Esq.
291 Miss Pope.
292 Miss Louisa Pope.
293 Miss E. Pope.
294 Mdlle. Boulanger.
295 Mdlle. De Pan.

Of the above, the following are intended for Holy Orders :—

REGULAR.

Rev. John Pope, S. J.

SECULAR.

Rev. William Pope.

We find from Battersby's Catholic Registry for 1854, that the Messrs. Pope and their sisters are related to the Protestant Archbishop of Dublin, and also that Mr. Wil-

liam Pope published his reasons for submitting to the Church of the Living God. Mr. Pope says, "unless we have some rule to enable us to determine what the faith of the early Church really was, even though we were able to study the writers of that Church, we should only arise from their perusal perplexed. For how could we determine what works of the Fathers apply to all times, which are occasional, which are historical, and which doctrinal: what opinions are private, what are authoritative, what they only seem to hold, what they ought to hold, what are fundamental, what ornamental. English High Churchmen have felt this difficulty strongly, and a well-known writer of that School has advised the study of the Great Anglican Divines before plunging into the sea of Patristic Theology—in other words, that we should learn of the Anglican Divines what the belief of the Primitive Church really was. But why of them? Why should *they* be better able to inform us about the Early Church than their cotemporaries of the Roman Communion? Why should they be right any more than modern Divines? If we may not take our Faith from Dr. Pusey—if we may not trust those who in the present day tell us that the Ante-Nicene Fathers did not believe in the Doctrine of the Holy Trinity—or of Original Sin, why should we trust Hooker for instance, who held that the Greek Fathers were involved by implication in the heresy of Pelagius, or Andrewes, who did not believe in the necessity of Episcopacy, or Jeremy Taylor who was heterodox on the subject of Original Sin, and who much lamented the Nicene Council itself, and calls the question at issue between Arius and the Catholics, 'the product of idle brains, a matter so nice, so obscure, so intricate, that it was neither to be explicated by the Clergy, nor understood by the people, a dispute of words which concerned not the worship of God, nor any chief commandment of Scripture, but was vain and a toy in respect of the excellent blessings of charity;' or lastly, Bramhall, who vindicates as orthodox,

the Nestorian and Eutychian Heresies of the present day. It is idle therefore (may Mr. Pope well and truly conclude), to talk of appealing to the Church of the Fathers, unless we have the means of ascertaining what the belief of that Church really was."* The secession of Mr. Pope and the other members of his family led to a correspondence, between the Provost of Beverly, (Very Rev. Joseph Render), and the Protestant Incumbent of Holy Trinity Church, York, who, we are led to believe from Mr. Render's letter, was the instigator of certain proceedings on the part of Mrs. Pope to her children.†

Another controversy burst forth this year, threatening a renewal of the Gorham affair, on the only remaining Sacrament supposed to be held by the Establishment—the Holy Eucharist: our readers will remember that in 1843, Dr. Pusey had been condemned by the "Six Doctors," whose fame is now world-wide, for a sermon on this Sacrament; since then it had been held and taught sub silentio by the Tractarian party. Mr. Seager shows, that "either the Church of England denies a Real Presence of any kind, and so repudiates her professed Lord, or she admits a Real Presence of some kind, and yet refuses to adore."‡ Mr. Denison, the Archdeacon of Taunton, in the discharge of his duty as Examining Chaplain to the Bishop of Bath and Wells, refused to present Mr. Fisher in consequence of his not agreeing to a doctrine not openly preached in our Church, since the days of the Marian persecution. Mr. Fisher complained to Dr. Spencer, the representative of the Bishop of Bath and Wells, who in reply to Mr. Fisher's letter says, "I am aware that the last five martyrs who sealed, with their blood, their testimony to the pure faith as it is in Christ Jesus—died the horrible, but ever glorious death at the stake at Canterbury, for believing "*that a wicked man doth not receive Christ*

* England, Greece, or Rome?

† See Appendix N.N.

‡ Seager's Letter to a Friend.

in the Sacrament." Dr. Spencer furthermore assured Mr. Fisher that the "teaching of our Church, most unquestionably, is that Christ is REALLY, though only SPIRITUALLY present, to all faithful people in the Holy Communion;" and to Archdeacon Denison he wrote, "As I am convinced it is not the teaching of the Church of England, I could not continue to hold my present commission, in a Diocese where such a doctrine is imposed upon the candidates for orders." To this, Mr. Denison replied in a letter which the reader will find in the Appendix.* Mr. Denison also preached three Sermons at Wells Cathedral, on the Real Presence, thereby exciting the ire of Mr. Ditcher. A rumour was circulated that it was the intention of certain parties to prosecute Mr. Denison, Mr. Robert Isaac Wilberforce, and Messrs. Phipps and Morton, of Devizes, for holding and teaching the Real Presence in the Eucharist. Archdeacon Wilberforce in 1848 published a Treatise on the "Incarnation," in which he asserted that the Sacraments are the extension of the Incarnation, and in fulfilment of his plan, set forth a work on the Doctrine of Holy Baptism, and a treatise on the Eucharist; in the latter volume Mr. Wilberforce held the Doctrine of the Real Presence, as taught by the Church.

Mr. Spurrell, (Vicar of Great Shelford, Cambridgeshire), was pleased this year to expose the Constitution, Rules, Religious Rites, and practical workings of a Society founded by Miss Sellon, in which he accused that lady of exercising tyrannical conduct, and of saying to one of the inmates of her home, "when you hear me speak, you should think it is the voice of Jesus Christ," and to write down her thoughts for the mother's eye. Mr. Spurrell thus concludes his charge—"What does Protestantism—what does the Church of England know of the Sign of the Cross, being a sacramental symbol in the which 'lies deep mystery'?—what does the Church know of Confession formally and frequently made to a Priest?—what of

* Appendix, N.N.

Penance?—what of the keeping of the Canonical hours, and of the administration of the Communion in private houses to persons not sick, and at midnight? —And what of Conventual Institutions?—It is earnestly hoped that the heads of the Church will take such steps as may seem to them best to retrieve, if possible, Institutions wherein such practices are carried on, and that they will not suffer clergymen of the Church of England to violate its laws with impunity, by officiating in such Institutions at unauthorised services."* Miss Sellon replied to Mr. Spurrell's charge, "I am ignorant of controversy and know little of our present divisions; I believe the Creeds, and pray to love our Lord Jesus Christ in sincerity, and to obey Him in sincerity, by His grace, as well as I can. The Church of England is my mother Church, and I love her with a true and hearty love. What she has taught, that I have received; what she has allowed, that I have not refused; what she has forbidden, that I have not looked into, and I pray God to keep me dutiful, submissive and true."† Would to God that Miss Sellon had the gift of Faith!—that she were indeed a member of that Church, "the Body of Jesus militant on Earth, and triumphant in Heaven with her glorious Head."

This year a Protest‡ signed by several of the Tractarian party was forwarded to the Patriarch of Jerusalem, against the conduct of Dr. Gobat, the successor of Dr. Alexander, in the See of Jerusalem. This Protest was condemned by the four Archbishops of the Church of England and Ireland.§

The inhibition which was laid on Mr. Mason Neale, in 1848 was not removed by the Bishop of Chichester, though a petition was presented by the collegians of Sackville College.‖

* Miss Sellon, the Sisters of Mercy, by Rev. J. Spurrell.

† Reply to a Tract, by Rev. J. Spurrell, by Miss Sellon.

‡ Appendix O.O.

§ Appendix P.P.

‖ Appendix Q.Q.

1854.

The principal Converts this year were:—

183 Rev. G. J. Hill, Bath.
184 Rev. G. A. Phipps, Vicar of Devizes.
185 Rev. A. T. Morton, Curate of Devizes.
186 Rev. W. H. Scott, Curate of Bolton.
187 Rev. W. Hamilton.
188 Rev. G. J. M'Leod, Curate of Stoke Newington.
189 Rev. J. A. Pope, Vicar of Stoke Newington.
190 Rev. H. N. Felgate, (R I.P.)
191 Ven. R. I. Wilberforce, Rector of Burton Agnes, York.
192 Rev. G. de la Feld, Rector of Tortington, Sussex.

GERMANY.

193 Rev. — Meinholdt.
194 Rev. — Mosheim.
195 Rev. P. Oertel.
196 Rev. — de Soharet.

AMERICA.

197 Rev. H. Parsons.
198 Rev. O. A. Shane.
199 Rev. D. M'Leod.

296 Lord Monteith.
297 Baron Ward, (Milan.)
298 Sir R. Crown.
299 Sir R. Blennerhassett.
300 Dowager Lady Castlestuart.
301 Digby Boycott, Esq.
302 Hon. J. R. Chanter.
303 Prince Galitzkin.
304 Visct. Castlestuart.

305 Lieut. Bastard.
306 Charles Voegel.
307 G. Winckelmann.
308 Prince of Hesse Darmstadt.
309 Dr. Eisenbach.
310 Lady Floyd.
311 Lady Monteith.
312 Lady de Trafford, R.I.P)
313 Princess Navroki
314 Baronne D'Ordred.
315 Ctss. Zule
316 Mrs. Hill.
317 Mrs. Scott
318 Miss Monteith.
319 Princess C. Vasa.
320 Miss Floyd.
321 Miss Hanley,

The world was fraught, amid the din caused by the bombardment of a celebrated city in the Crimea, the stronghold of Russia's mighty Czar, with hostile proceedings, and rumors of yet further hostility against Messrs. Denison, Phipps, Morton and Robert Wilberforce, which ended in the resignation of the Vicar of Devizes and his Curate, and their ultimate submission to the Church; thus terminating a quarrel which would have dragged the most evident proof of our Lord's love before the public, before an infidel and unbelieving race of men who sneer at God's truth, and thereby increase their own damnation; for though the Establishment does not, and cannot, possess HIM WHO dwells in our tabernacles, the God of Love and Peace, yet the very fact of certain of its (so called) ministers holding the doctrine of the Real Presence, might tend to blaspheme Him Whose name ought to be treated with reverence and veneration.

And yet, dear reader, is it possible to believe that those who are still left behind in the meshes of Anglicanism "*enjoy peace*

in the way of duty, and *rest in obedience?*" They believe in the Real Presence, and yet persist in upholding a Church, which refuses to adore, and they have *peace* (we are told) *in the way of duty*. They believe in the efficacy of the Mass, as the One sacrifice for the living and the departed, and yet persist in upholding a Church, whose language denounces that office as a blasphemous and dangerous deceit, and yet they say they have *peace in the way of duty*. They believe that they who reject Christ's lawful ministers reject Him, and on Dr. Pusey's assurance, that they need not examine who those Ministers are, they reject those whom the See of S. Peter and the Catholic World send and acknowledge as the only lawful Ministers of Christ, and *yet* (we are assured) *they have peace in the way of duty*. And from whom, but from themselves, has Dr. Pusey derived this most singular authority over them? Trusting, however, to his assurance, they reject the warnings, disobey the commands, and disregard the excommunications of the acknowledged successors of S. Peter, and they have *rest in obedience*—TO WHOM?*

Mr. Robert Wilberforce, previous to his secession, having first resigned his preferment in the Establishment, † published a work on the Principles of Church Authority, in which he proves that "private judgment has (since the Reformation) been the real system that prevailed in England." Well and truly does Mr. Wilberforce sum up the argument of his work in the following words, "It has been shewn by the testimony of those who lived before us, that our Lord not only taught doctrines, but founded a Church. To this Church He was pleased to commit the especial function of interpreting that system which He delivered to mankind. He qualified it for such an office, by rendering it the habitation of that Divine Spirit, which had dwelt without measure in the temple of His

* Seager's Letter to a Friend.

† Appendix R.R.

own Humanity, and was pleased to take up His perpetual abode in His Body Mystical, the Church. Such is the statement of those who have delivered to us an account of our Lord's nature and actions, and unless this capacity of judgment had been possessed by the Church, we could have no evidence of the inspiration of that Sacred Volume, which contains the records of our faith. For it was the Church's judgment, which stamped it with authority, and in its turn it confirms that which Antiquity had previously witnessed, respecting the authority of the Church. The Church's authority then depends on that presence of the Spirit which gives it life. This authority had resided first in its completeness in the Person of our Lord, when He was manifest in the flesh. He was pleased to bestow it in a plenary manner on the College of His Apostles: from them it has descended to their successors, the Bishops throughout the world. But to preserve the unity of this wide-spread commission, our Lord was pleased to give an especial promise to one of His Apostles, and to bestow upon him, a name and office derived from Himself. And as the Episcopal College at large succeeded to the Apostles, so was there one Bishop, whom the Universal Church believed from the first to be the successor of S. Peter. Hence was he spoken of in ancient times, as discharging that function among the rulers of the Church Catholic, which was discharged among his brethren by the Chief Apostle. The successor of S. Peter is declared by those General Councils which are admitted by all Catholics, to be the representative of him who was the bond of unity and Rock of the Church. And hence, as the circle of Christendom grew wider, and its unity could not be maintained without a stronger principle of confraternation, it was through this principle that the oneness of the Catholic Body was perpetuated, and the Primacy of S. Peter ripened into the Supremacy of the Pope. But now comes a change. There arises a powerful monarch in a remote land, who

resolves to separate the Church of his nation from the unity of Christendom. He effects his purpose by force or fraud, and bids it recognise a new principle of unity in himself. He passes to his account, and his children rule after him. But this new principle of unity is found in time to be insufficient. No sooner is the grasp of the civil ruler relaxed, than a host of parties divide the land; the very thought of unity and hope of concord is gradually lost. The National Church is surrounded by sects, and torn by dissensions. Inter muros peccatur et extra. And can it be doubted what advice would be given to its children by that Great Saint, who looked forth upon a somewhat similar spectacle in his native land, and whose life was expended in winning back his brethren one by one to the unity of Christendom? He did not think that the national energy of Africa was any pledge of safety to the Donatists, or that the number and succession of their Bishops entitled them to respect.—"Come, brethren, if you wish to be inserted in the Vine; for we grieve when we see you lie thus cut off from it. Number the Bishops from the very seat of Peter, and in that list of Fathers, see what has been the succession; this is the rock against which the proud gates of Hell do not prevail."*

1855.

The principal converts were:—

197. Rev. C. E. Parry, Curate of S. Paul's, Knightsbridge, London.
198. Rev. E. S. Ffoulkes, Tutor of Jesus' College, Oxford.
199. Rev. W. Palmer, Fellow of Magdalen College, Oxford.
200. Rev. E. B. Deane, Rector of Lewknor, Oxford.
201. Rev. T. P. Wrighte, Fellow of King's College, London.
202. Rev. F. Lascelles, Vicar of Merevale, Warwickshire.
203. Rev. T. S. Cocks, Rector of Sheriock.

* Wilberforce's Principles of Church Authority.

204. Rev. W. Wheeler, Vicar of Shoreham.*
205. Rev. G. Rose, P. C. Earl's Heaton, Yorkshire.

206. Rev. — Djunvowsky, Russia.

AMERICA.

207. Rev. H. Wheaton.
208. Rev. W. B. Whitcher.
209. Rev. W. Markoe.
210. Rev. E. H. Doane.
211. Rev. W. Forrest.

LAITY.

323. Colonel Wood.
324. Gemschid Rasched Bey.
325. Hon. J. Vandyke. (America.)
326. M. David Richard.
327. M. J. Marguet.
328. W. Bancroft, Esq. (the author of the "History of the United States.")
329. Earl of Dunraven.
330. Viscount Dungarvan, M.P.
331. Mr. Reid.
332. F. Gosberry, Esq.
333. C. R. Bailey, Esq.
334. Miss Lawfield.
335. Miss Featherstone.
336. Mrs. Spurgeon.
337. Miss Spurgeon.
338. Lady Bourke, (Marble Hall, Co. Galway.)
339. Duchess of Buccleuch.
340. Viscount Adare.

* "Since the retirement of Archdeacon Manning from the Establishment," (says the Brighton Examiner,) "there has been nothing in this part of the country which has created half the sensation as the secession of Mr. Wheeler, and every one must see that it affects all those large establishments which have been formed at Shoreham, Hurst, and Lancing, and which now involves to a considerable extent Magdalen College, Oxford."

Mr. Parry says, "Certainly there is one hindrance to our submitting to the Catholic Church, independent of argument, false notions, and prejudices. It is *dread*. The dread of leaving for ever one idea of Christianity for another, so strangely different, so hateful to the natural man, so unbending, as that of the Church of Rome. High Anglican theories excited our imaginations, and separated us in thought from the rest of our Protestant brethren, but Rome divides us for ever from all such theories, as well as from Protestantism in general. She will be believed entirely or not at all; she is the whole truth or none; she is alone Christ's Church or Antichrist; a gigantic delusion, or the true messenger from Heaven. These Anglican theories may lead you gallantly to her threshold, but once there, you must retrace your steps, or leave those theories as you pass within her pale. Many when they see this sicken at the sight, and shrink from the sacrifice. Let us count then the cost, for the sacrifice of the past must be full and entire. The English Establishment is utterly wrong, notwithstanding its ancient creeds and respect for past times, or Rome is a lie Better remain where you are than take your Protestant fancies into the Roman Communion. She must be exclusive, for the Gospel is so. The Gospel is indeed open to all, both bad and good, and so also are the Church's doors, and all nations and people are pressed to come in, but as every Christian creed necessarily excludes more than 500,000,000 of human beings from the present grace of the Gospel, so the creed of Rome excludes from the unity of the True Church, all Protestants and Greek schismatics too. If *nothing* would persuade you that the latter creed can be right in its exclusion, nothing ought to convince you that the Gospel can be true at the expense of so many other religious systems in the world."*

As regards Mr. Ffoulkes, whose reconciliation with Holy

* Parry's Appeal to Common Sense.

Church we have just had the pleasure of recording, we feel it incumbent on us to refer to a work published by him in 1853, entitled, "*The Problem 'What is the Church?' solved.* σκέψις περὶ τοῦ τί ἐν εἶναι τῆς Ἐκκλησίας. *or the Counter Theory.*" Mr. Ffoulkes informs his readers, that he published this little work after spending "seven years" in analyzing what seemed to be principles, and accounts for his title by quoting and adopting the following passage from the late Professor Butler, whom he designates as Dr. Newman's ablest opponent—"Probably nothing would wholly destroy the effect of such a work (Newman's Essay on Development) but some equally clever *rival theory.* An intellectual romance of this kind is in this respect like a religious or political novel: you cannot meet it effectually by mere argument: to put it down at all you must win the public ear and fancy by a counter novel."* To Mr. Ffoulkes we are indebted for this "rival theory," this "counter novel," by which he endeavoured to "win the public ear and fancy,"—however, in about two years after its publication, Mr. Ffoulkes was led by the grace of God to answer his own question, 'What is the Church?' by humbly suing for reconciliation with the See of S. Peter.

To Mr. Ffoulkes we are indebted for the following list of converts from Protestantism to the Roman communion;—"Dryden, the first of poets, and Sunderland, the Prime Minister, stand at the head of a catalogue in which the Earls of Peterboro' and Salisbury, Sir Edward Hales, Haines, and Tindal, are names still familiar to English ears. . . . Among foreigners, while Christina, Queen of Sweden; Wolfgang William, Count Palatine of the Rhine; Christian William, Marquis of Brandenberg; Ernest, Prince of Hesse; John Frederick, Duke of Brunswick; and Frederick Augustus, King of Poland, were crowned heads; John Christian, Baron

* Butler's Lectures on the Development of Christian Doctrine.

of Boisneburg; Rongovius, a Knight of Holstein; Caspar Scioppius, Peter Bertius, Christian Besold, Ulric Hunnius, Nicholas Stenonius, John Philip Pfeiffer, Lucius Holstenius, Peter Lambecius, Henry Julius Blum, Andrew Fromm, Bartholt Nihusius, Christian Hellwig, Matthew Prætorius, and others, were all men of various genius and acquirements."*

Mr. Palmer, whose name has often been mentioned in the course of our narrative, was received into the Church at Rome; but while Oxford and Cambridge are thus giving to the Church the elect of her sons, America is also yielding fruit. Brownson, Ives, Huntington, Forbes, are among the more celebrated of her converts; this year, however, has witnessed the reconciliation of the son and brother of two Bishops, Mr. Doane and Mr. Bailey. The father of the former gentleman, who is regarded as the Bishop of New Jersey, has been pleased to issue a document purporting to be a sentence of deposition against his son, the Rev. G. H. Doane, and as it is so unique, we cannot refrain from presenting it to the reader, trusting that he will, while smiling at Dr. Doane's zeal, pray for his conversion to the Faith promulgated by Christ on Mount Calvary, and taught by the Church of Rome alone.

"TO ALL EVERY WHERE WHO ARE IN COMMUNION WITH THE HOLY CATHOLIC AND APOSTOLIC CHURCH:

"Be it known that GEORGE HOBART DOANE, M.D. Deacon of this Diocess, having declared to me in writing his renunciation of the Ministry, which he received at my hands, of the Lord Jesus Christ, and his design not to officiate in future in any of the offices thereof, intending to submit himself to the Schismatical Roman intrusion, is deposed from the Ministry, and I hereby pronounce and declare him to be deposed. In

* Ffoulke's Counter Theory.

the name of the Father and of the Son and of the Holy Ghost. Amen.

Given at Riverside this fifteenth day of September, in the year of our Lord 1855, and in the twentieth year of my consecration.

G. W. DOANE, LL.D.
Bishop of New Jersey.

In the presence of
MILO MAHAN, D.D, Presbyter.
MARCUS F. HYDE, A.M., Presbyter.

This sentence was not put into execution until the Canon, 'where the party has acted unadvisedly and hastily,' which is preeminently the present case, had been offered, urged, and refused. It only remains for me humbly to ask the prayers of the Faithful in Christ Jesus, that my erring child may be brought back to the way of truth and peace, and for myself, that I may have grace to hear and do the holy will of God.

G. W. DOANE."

We have finished our history of the "*Tractarian*," "*Oxford*," or "*Puseyite*" movement, and perhaps we may be asked *cui bono?* What interest is it to those who have always been Catholics, to hear of the erratic performances of a Mr. Blunt, or a Mr. Liddell, or a Mr. Bennett? or what possible pleasure can it give the convert who has fully and entirely submitted to the Church of Rome, to hear of his past doings, or to have the scenes of his Anglican days brought before his mind; to think of the time when a respectful salutation to the departed at the lych gate, was taken as a salutation to the representatives of a Poor House, and when his casting the dust on the coffin of the deceased was regarded as an act of superstition—or what possible gratification could it afford to one who is satisfied (if indeed there be any such) that the Church of England is all that he stands in need of, to read of the

secession of such men as Newman, Ward, Faber, Oakeley, Maskell, Allies, Dodsworth, Manning, Wilberforce, Ffoulkes, or Palmer? It is from no wish to parade the names of these, or any other of our fellow converts, that we have penned our "History;" our wish has been to keep the Annals of Puseyism before us, and to present them as a guide to some future historian of the Church in England—as an index to the commencement of the fulfilment of the vision granted to S. Edward, and the Spanish Hermit in the reign of Elizabeth. Three centuries had scarce elapsed, when the top-mast of the sunken vessel, perceived by the Hermit, was seen rising above the waters, and the English Church prefigured by that vessel once more manfully and openly breasted the waves of heresy and schism. The Hierarchy was restored to England, and though Protestantism was rampant with fury, still the Church proceeded onward, reconciling one and then another wandering son to her bosom, regardless of the threats of Lord Campbell, or the proclamations of Mr. Spencer Walpole, or the letters of Lord John Russell. But not so with the Establishment; while the Church rejected and cut off from her communion such rotten branches as, in our own days, Ronge and Czerski; the Establishment, inasmuch as she is NOT the Church of God, was compelled to see one Heretic promoted to the Bench of her so-called Bishops, and another appointed to a Living, while others defended these practices. In the case of Mr. Gorham, the Bishop of Exeter had the honesty to act upon his conviction and refuse to institute, and here the matter ended.—Nay, it did not end here—we have forgotten, the Bishop of Exeter "protested" (as Protestants, no matter whether imbued with high Anglican Church theories, or Latitudinarian principles, invariably do) against the institution of Mr. Gorham, on the ground that "the said George Cornelius Gorham did manifestly and notoriously hold the aforesaid heretical doctrines, and hath not since retracted and disclaimed the same, any Archbishop or Bishop, or any official of any

Archbishop or Bishop, who shall institute the said George Cornelius Gorham to the cure and government of the souls of the parishioners of Brampford Speke within our Diocese aforesaid, will thereby incur the sin of supporting and favouring the said heretical doctrines, and we do hereby renounce and repudiate all communion with any one, be he who he may, who shall so institute the said George Cornelius Gorham as aforesaid."*

But why did not Dr. Philpotts "warn those parishioners of Brampford Speke whom Christ has placed under his charge, to avoid all communion with the said Mr. Gorham, to flee from his ministrations and seek orthodox teaching elsewhere." He could not do so, for, as he tells the Church-wardens of Brampford Speke, that "it would be a presumptuous invasion of his rights so to do, it would be schismatical to give such advice, and schismatical to follow it;" so that Bishop Philpotts, who 'would be bound' he tells us 'to submit to every penalty rather than *himself* give Mr. Gorham institution, in the Diocese which he says is committed to his charge by Christ, yet he tells the poor people it will be schismatical if they do not place themselves under the pastoral care of an open and intolerable heretic." †—Mr. Gorham was instituted, and the case ended; for "when it was first decided that the validity of Baptism was to be left an open question in the Church of England, many persons expressed their conviction that to allow an Article of Faith to be denied, was to abandon the principle of Authority, and therefore, to lose that which was essential to the vitality of the Church. But a few years have accustomed men to this as to other evils."‡ And thus will it invariably be with the Establishment, for it has not, as Dr. Pusey has truly said, "any distinctive doctrine," and that

* The Gorham Case.

† Ward's Letters on the Establishment.

‡ Wilberforce on the Principles of Church Authority.

therefore it is worse than idle for any of her members to make declaration against Romish error.

The Tractarian controversy has developed another circumstance; a certain party in the Establishment had contended for the Apostolical succession of the Anglican Ministers, and much was said and written on this subject, when the Primate put an end to the matter, by expressing his belief that only one of the Bishops believed in the absolute necessity of Episcopal Ordination. We know not whether Dr. Sumner intended to contend for lay ministration, (though in reality he as well as the other soi-disant-Bishops are only laymen,) with Dr. Gilbert Burnett, and to found his argument on two supposed ecclesiastical facts, which it would be well for us to examine. Dr. Burnett's "ecclesiastical facts" are—

I. The preaching of S. Frumentius.

II. The conversion of the Iberians.

The passage from Burnett is as follows,—"Our Reformers had also in view two famous instances in Church History, of laymen that had preached and converted nations to the Faith. It is true they came as they ought to have done to be regularly ordained, and were sent to such as had authority so to do; so Frumentius preached to the Indians, and was made a Priest and a Bishop by Athanasius; the king of the Iberians, before he was baptized himself, did convert his subjects (says the historian,) and became the Apostle of his country before he was himself initiated. It is indeed added, that he sent an embassy to Constantine the Emperor, desiring him that he would send Priests for the further establishment of the Faith there."*

Let us enquire into the case of

I. S. Frumentius preaching to the Ethiopians before his ordination by S. Athanasius.

* Burnett on the XXXIX Articles.

A Christian philosopher, (Meropius) on his return from India, brought with him his two nephews, Ædesius, and Frumentius; who, on the vessel anchoring at some port in Africa, landed for the purpose of learning their lessons. They were surprised by a body of Barbarians, who were at war with Rome; returning from the vessel which they had pillaged, the were so touched by the beauty and innocence of the children, that they brought them to their King, who made Ædesius his cup-bearer, and Frumentius the keeper of the Royal Records. The King died, and on his death left his kingdom to his son, still a child, with his wife as regent, and granted Frumentius and Ædesius liberty to do as they pleased. But the Queen besought them to assist her in the government of the Kingdom until her son should be of age. God inspired Frumentius with the idea of inquiring if there were any Christians among those who trafficked with the country, and as he found there were, he permitted them to hold prayer-meetings after the manner of the Romans, and even allowed them to build Churches, thus aiding them in planting and propagating Christianity. On the young King coming of age, Ædesius and Frumentius rendered him a faithful account of their administration, and left. Ædesius returned to Tyre to see his relations; but Frumentius proceeded to Alexandria, saying that it was not right to conceal the work of the Lord. He informed S. Athanasius, as Bishop of the Diocese, of all that had occurred, and exhorted him to send some one as Bishop, to preside over the number of Christians that were there. S. Athanasius, after reflecting on the words of S. Frumentius, said, "whom else can I send, save you;" and having consecrated him Bishop, he commanded him to return to Auxuma in Ethiopia, where he performed several miracles and converted a large number of the Barbarians.* S. Frumentius cannot, notwithstanding the authority of Dr. Gilbert Burnett, be cited as

* Baronius.

an example of a *lay-preacher*, as he did no more than any Christian would do in similar circumstances.

II. The conversion of the Iberians.

"A certain woman (says Socrates,)* distinguished by her devout and chaste life, was, in the providential ordering of God, taken captive by the Iberians, who dwell near the Euxine Sea, and are a colony of the Iberians of Spain. She accordingly in her captivity exercised (φιλοσοφεῖ) herself among the Barbarians in the practice of virtue: for she not only maintained the most rigid continence, but spent much time in fastings and prayers; which extraordinary conduct the Barbarians observing, were very greatly astonished at. The King's son, then a mere babe, happening to be attacked with disease, the Queen, according to the custom of the country, sent the child to other women to be cured, in the hope that their experience would supply a remedy. After the infant had been carried around by its nurse without obtaining relief from any of the women, he was at length brought to this captive. She, having no knowledge of the medical art, applied no material remedy; but taking the child and laying it on her bed, which was made of horse-cloth, in the presence of other females, she simply said, 'Christ who healed many, will heal this child also;' then having prayed in addition to this expression of faith, and called upon God, the boy was immediately restored, and continued well from that period. The report of this miracle spread itself far and wide among the Barbarian women, and soon reached the Queen, so that the captive became very celebrated. Not long afterwards the Queen herself, having fallen sick, sent for this woman, who being a person of modest and retiring manners, excused herself from going, on which the Queen was conveyed to her, and received relief in like manner as her son had, for the disease

* Socrates' Ecclesiastical History.

was at once removed. But when the Queen thanked the stranger; she replied, 'This work is not mine, but Christ's, who is the Son of God that made the world.' She therefore exhorted her to call upon Him, and acknowledge the true God. Amazed at his wife's sudden restoration to health, the King of the Iberians wished to requite her with gifts whom he had understood to be the means of effecting these cures; she however declined their acceptance, telling him that she needed not riches, inasmuch as she possessed abundance in the consolations of religion; but that she would regard as the greatest present he could offer her, his recognition of the God whom she worshipped and declared. This answer the King treasured up in his mind, and going forth to the chase the next day, the following circumstance occurred; a mist and thick darkness covered the mountain-tops and forests where he was hunting, so that their sport was embarrassed, and their path became inextricable. In this perplexity the Prince earnestly invoked the gods whom he worshipped, but finding that it profited him nothing, he at last determined to implore the assistance of the captive's God; when scarcely had he began to pray, ere the darkness arising from the mist was completely dissipated. Wondering at that which was done, he returned to his palace rejoicing; and relating to his wife what had happened, he immediately sent for the captive stranger, and begged her to inform him who that God was whom she adored. The woman on her arrival caused the King of the Iberians to become a Preacher of the Gospel; for having believed in Christ through the faithfulness of this devoted woman, he convinced all the Iberians who were under his authority; and when he had declared to them what had taken place in reference to the cure of his wife and child, as well as the circumstance connected with the chase, he exhorted them to worship the God of the captive. Thus therefore both the King and Queen were made preachers of Christ, the one addressing their male,

and the other their female subjects. Moreover, the King, having ascertained from his prisoner the plan upon which Churches were constructed among the Romans, ordered an Oratory (εὐκτήριον) to be built, providing all things necessary for its immediate erection; and the edifice was accordingly commenced. But when they came to set up the pillars, Divine Providence interposed for the confirmation of the inhabitants in the faith, for one of the columns remained immovable; and the workmen disheartened by the fracture of their ropes and machinery, at length gave up all further effort. Then was proved the reality of the captive's faith in the following manner: going to the place at night without the knowledge of any one, she spent the whole time in prayer; and the power of God was manifested by the pillar being raised, and caused to stand erect in the air above its base, yet so as not to touch it. At day-break the King, who was an intelligent person, came himself to inspect the work, and seeing the pillar suspended in this position without support, both he and his attendants were amazed; but shortly after, while they stood gazing on this wonder, the pillar descended on its own pedestal and there remained fixed. Upon this the people shouted, attesting the truth of the King's faith, and hymning the praise of the God of the captive. Their belief being thus established, the rest of the columns were easily reared, and the whole building was soon completed. An embassy was afterwards sent to the Emperor Constantine, requesting that henceforth they might be in alliance with the Romans, and receive from them a Bishop and consecrated clergy, since they sincerely believed in Christ. Rufinus says that he learned these facts from Bacurius, formerly one of the petty Princes of the Iberians, who subsequently went over to the Romans, and was made a captain of the military force in Palestine: being at length intrusted with the supreme command in the war against the tyrant Maximus, he greatly assisted the Emperor Theodosius."

Such were "the two famous instances in Church History" referred to by Burnett, and relied on by Dr. Sumner, and those who think with him regarding the non-necessity of Episcopal Ordination—but perhaps these gentlemen have a latent suspicion that they are in reality only laymen. Acknowledging the validity and canonicity of Anglican orders, acknowledging that Dr. Sumner is an Archbishop and Dr. Pusey a Presbyter—still the question is, "who gave Dr. Parker (the first Protestant Archbishop of Canterbury), not his orders, not his episcopal character, but *mission* to execute the powers which belong to that character in the determinate see of Canterbury, and *authority* to execute the powers of a Primate in the Province of Canterbury. To this no answer can be given but one—Queen Elizabeth gave, or at least attempted to give, that mission and authority;" and, continues Mr. Allies, "more need not be said on this head, as all the Courts of the Kingdom have just affirmed this power to exist in the Crown, and as Her Majesty, in exercise of her authority as Supreme Ecclesiastical Judge, has just reversed the sentence of the Archbishop's Court, and decreed that the clergy of the Church have it wholly at their option, to teach and preach that infants are regenerated by God in Holy Baptism, or that such a doctrine is 'a soul-destroying heresy'—nay, as the perfection of liberty, the same clergyman can now at the font, in the words of the Baptismal Service, declare his belief in the former doctrine, and in the pulpit proceed to enforce the latter."* The Queen has also power to institute Bishops, i.e. to originate mission and jurisdiction.†

In addition to this the Anglican ministers are not ordained, inasmuch as the words conveying the orders "might be used to a child when confirmed or baptized," but this objection was so powerfully brought home by Lewgar (a convert, and friend

* Allies' the See of S. Peter.

† Appendix TT.

of the notorious apostate Chillingworth) that the Convocation being assembled altered the form of ordaining Priests and consecrating Bishops in order to obviate these objections. "But (says Dr. Milner) admitting that they are sufficient to obviate all the objections of our divines to the Ordinal, which they are not, they come above a hundred years too late for their intended purpose; so that if the Priests and Bishops of Edward's and Elizabeth's reigns were invalidly ordained and consecrated, so must those of Charles II.'s reign and their successors have been also."* Another peculiarity was the respect with which Bishops were to be treated; their lightest word was esteemed a censure, and at first it was so, but soon the Episcopal Bench was arrayed against the Tractarian party, and then matters were different. The Bishop of Hereford is still styled Bishop Hampden by the English Churchman, and one of the "Oxford School" says—"The Bishops of the present day are manifestly NOT THE CHOSEN OF THE CHURCH, but CREATURES OF THE SECULAR CLERGY; and to the Secular Government, and to their own ambition, and aggrandizement, and power, do they now compromise, betray, and sell the liberties, the duties, nay, the very bread and (moral) being of the so-called Lower Clergy, who notwithstanding are the only hopeful pastors of the people and faithful witnesses of Jesus Christ." What watchful observer of the course of events in the Establishment, and the gradual return of England to the faith of her forefathers, has forgotten the curious correspondence between Messrs. Henslowe and Harvey and their respective Diocesans.

The Puseyites at first did not use the Rosary or have crucifixes, for Mr. Newman tells us that "the crucifix is in this place no badge of persons;"† but as the controversy developed itself, we find Dr. Pusey and Miss Sellon

* Milner's End of Religious Controversy.

† Newman's Letter to the Rev. G. Faussett (1838).

defending the crucifix, for says the former, "Neither the use of the crucifix nor of the pictures of the Crucifixion, which are more common among ourselves, can be in any way regarded as contrary to the second commandment, when used to set before their eyes the Divine Lord, and the sufferings of our Crucified Lord. For what is forbidden in that commandment is to make for ourselves any likeness of God; but to represent Christ Crucified is but to exhibit the human form which for us and our salvation He Himself took."* "Nor do I know anything to forbid an English clergyman either to wear such a memorial of his crucified Lord himself, or to give it to others to wear, not ostentatiously, but unseen by man, to recall the thought of Himself to them; but farther, neither can I think it wrong to pray either with a picture of our Lord crucified, or a crucifix before him, so that it be used only to fix and deepen our thoughts of His dying love and make it present to us. This also I have said when asked."† Mr. Dodsworth thus remarks on this passage (and need we say that we fully concur with him, for there always has appeared a—delicacy shall we call it? no, rather an apologetic spirit, long before Dr. Pusey even sanctioned the use of the crucifix and the Rosary, among the Tractarian party—a reserve which plainly showed that though they, "with Dr. Arnold, envied the little girl kissing the crucifix in the crypt," yet were afraid to act)‡—"I very

* Pusey's Preface to Scupoli's Spiritual Combat, p. 191, Note, (2nd Edition).

† Pusey's Letter to the Bishop of London.

‡ We give the extract in full from Mr. Bennett's "Letter to Lord John Russell, M.P."—"The second commandment is, in the letter, utterly done away with by the fact of the Incarnation. To refuse then the benefit which we might derive *from the frequent use of the Crucifix*, under the pretence of the second commandment, is folly: because God has sanctioned one conceivable similitude of Himself when he declared Himself in the person of Christ"—and in another place, "In the crypt is a Calvary, and figures as large as life,

reluctantly notice the following painful passage in Dr. Pusey's remarks on this branch of the subject. The italics are mine. '*I could not when asked but say* that the crucifix itself was *not forbidden* by the second commandment.' Dr. Pusey argues at great length, and with much force and beauty, upon the edifying use of the crucifix as reminding us of Him who died for us, as reminding us of Him by its very touch, and he says much more in this good strain; he knows too how falsely Catholics are accused of breaking the second commandment by its use. And yet he speaks as if reluctantly, '*I could not refuse*'—'when asked'—and as being able to shelter himself behind the opinion of a most estimable man indeed, but an avowed latitudinarian. Thus fortified, he could not refuse to say that Christians, who use the crucifix, are not actually IDOLATERS What must we then think of a position which forces such a man as Dr. Pusey to write in this strain? Afterwards, at p. 149, he says 'It cannot but be natural to every Christian heart to love to behold representations of his Crucified Lord. *It cannot*, dare not, need apology.' Would that he had thought of this before he wrote the previous painfully apologetic passage."* The Oxford party now adopt the Rosary as well as wear crucifixes, nay, they even go so far as to wear relics and the Agnus Dei. Poor men! they imagine themselves to be *in* the Church, members of Christ's One Holy Catholic and Apostolic Church, whereas they are still

representing the burying of our Lord. The woman who showed us the crypt had her little girl with her, and she lifted up the child, about three years old, to kiss the feet of our Lord. Is this idolatry? Nay, verily, it may be so, but it need not, and assuredly is, in itself, right and natural. I rather envied the child. It is idolatry to talk about Holy Church and Holy Fathers—bowing down to fallible and sinful men, not to bend knee, lip, and heart to every thought and every image of Him our manifested God.—(Life of Dr. Arnold.)"

* Dodsworth's Letter to Dr. Pusey.

out of Her pale, and "aliens to the commonwealth of Israel," thus forcibly reminding one of those words of the Prophet Isaiah, "Behold all ye that kindle a fire, that compass yourselves about with sparks, *walk in the light of your fire, and in the sparks that ye have kindled.* THIS SHALL YE HAVE OF MINE HAND, YE SHALL LIE DOWN IN SORROW!"*

The Tractarian party were great sticklers for the revival of the obsolete rituals and ceremonies of the Establishment, but with what success our reader may judge, when one Bishop recommended unlit candles to be placed on the Communion table, and others were told that they had "no *dispensing* power over either Rubric or Canon, but only an explanatory one in difficult cases."†

Ten years have now elapsed since the writer of these pages, was led by the loving kindness of a good and gracious God to resign all that he had in this world to embrace the Faith as taught by Jesus Christ, and now held and maintained by the Church of Rome, and though these ten years have been a period of bitter suffering, still, thank God, he has been enabled to remain firm in his faith, and to be still, by the grace of God, A CATHOLIC. The Church of Rome alone possesses that faith which S. Peter preached and for which S. Paul suffered, that glorious faith which enabled a child of twelve years to court martyrdom, and to tell the impious Dacian that she was the implacable enemy of his idols, that Isis, Apollo, and Venus were nothing, and carried away by her zeal, the youthful Eulalie spat in Dacian's face, and trampled under foot the idol which she saw before her, and thus she perished; that faith which enabled S. Agnes, S. Lucy, and S. Euphemia to suffer unheard of tortures; that

* Isaiah, l. 11.

† The Church her own Revivalist, by J. F. Knolles.

faith for which S. Alban shed his blood; but this was at a time when with the poet it might be said—

"The Kingdom all did rush to sanctity,
There was fear each day and love of God in them,
As long as lived the warmth of faith without decay."

But alas! with Ireland as with England—

———"The Law, the faith, they flung o'erboard,
When carnal Calvin, lecherous Luther roar'd,
Down with the Church! free Passion from duress,
Raise high the floodgates of Licentiousness.

The cry reverberates round England's throne,
Where rules a despot's iron will alone;
Henry, Elizabeth, and Scottish James,
Echo the cry, and set a realm in flames.

The tale is quickly told. Black sin corrodes
The Saxon people and their Irish toads.
They follow'd wheresoe'er their sovereigns led,
And made a king or queen the clergy's head!

They stripp'd the Church of all the poor's estate,
And gave its acres to the guilty great;
They dressed the Latin Mass in English guise—
Oh, what a Mass—without a sacrifice!

Rapine, and lust, and perjury had sway,
Scarce one went out to keep the Sabbath day;
And, on a sunny Sunday—men assert—
A woman and her son would stay at home to flirt.

And there was feasting high—my soul it grieves—
Ev'n on Good Friday and Apostles' eves;
Who *then* eat cresses at the gushing well?
None, save the hermit creeping from his cell.

No fast! but drunkenness, gluttony, and strife! *
Who drinks your health—will swear away your life—
And yon sleek fop the pleasant dance that treads,
Hath pocketed hard cash for Priests' and Bishops' heads.

Blood without cause was spilt, the poor were fleec'd,
Churches destroyed, church-lands to spendthrifts leas'd;
Widows were seen their husbands to deplore,
And orphans begg'd for crumbs from door to door.

And laws were fram'd to harrow and to vex,
Dire penal laws! their very names perplex—
Assizes, sessions, livery, college rents,
Wardships, Exchequer courts, and parliaments.

Greenwax and capias, lattitat, replevin,
Bailbonds, bills, fines, and wrongs that cry to Heaven,
Provosts and Portrieves, tipstaffs, sheriffs, manors,
With aught but 'JUSTICE' written on their banners."*

"Oh then," do we say with Mr. Allies, "Church of Rome, too late have we found thee who shouldst have fostered our childhood, and set thy gentle and awful seal on our youth; who shouldst have brought us up in the serene regions of truth, apart from doubt and the long agony of uncertain years. . . O too long sought and too late found, yet be it given us to pass under thy protection the short remains of this troubled life; to wander no more from the fold, but to find the Chair of the Chief Shepherd to be indeed the 'shadow of a great Rock in a weary land!'"†

While our pages were passing through the press, Dr. Lushington delivered his most remarkable judgment, *in re* Westerton *v.* Liddell, clerk, condemning the credence table, altar cloths and crosses, against which judgment Mr. Liddell,

* O'Brennan's Ancient Ireland and S. Patrick.
† Allies' S. Peter and his See.

or rather the Tractarian party, have appealed, and the Bishop of Exeter, ever ready to defend Tractarianism, enters the list with Dr. Lushington, and boldly tells him that his judgment respecting the credence table is illegal, and says that having been once called on to decide a complaint against a clergyman for putting a credence table within the chancel, his judgment was to change the name of the table, but let the table itself remain.

Dr. Philpott's reason for the use of a credence table, is so thoroughly unique that we present it to our reader with his note, appending thereto the real meaning of the word "*credenza*," and also the import of the ceremony of prægustatio, which we believe was not "ad vitandum veneni periculum quod sic in sacristæ caput recidisset." Dr. Philpott says, "whether indeed the name 'Credence,' or the thing, be of Roman origin, is by no means certain. Those who so consider it, ascribe it to a frightful state of manners in the fifteenth and sixteenth centuries, when more than one person of eminence were believed to have been cut off by poison, introduced into the Host. I do not pretend to a full acquaintance with the facts which made the precaution of a 'Credence' necessary—nor with the exact manner in which this precaution was effected. But I am assured by a friend of much authority in any archæological question, that, in order to prevent the Host being made the means of administering poison, or to use the words of Martene, 'ad vitandum veneni periculum quod sic in sacristæ caput recidisset,' there was a certain ceremony termed *prægustatio*, in which three Hosts were prepared, 'unam pro sacramento et duas pro proba.' This ceremony seems to have made necessary in certain cases some small adjunct in the form rather of a chest or safe than of a table, either attached to the altar, or in the immediate neighbourhood of it, in order that the bread so tasted before consecration, and after consecration the portion reserved should be *trustworthy*, whence the origin of the name—credenza, a safe."—The following note is appended to this passage which we here give—"The whole ceremony was called *prægustatio*,

and is thus described in the Museum Italicum—Diaconus Evangelii latinus accipit hostiam unam de tribus, quæ sunt super patenam, et cum eâ duas alias hostias tangit, et dat sacristæ comedendam; deinde accipit aliam hostiam de duabus quæ remanserant, et cum eâ tangit patenam et calicem per totum, intus et extra, et similiter dat eam sacristæ comedendam, &c. The 'Vocabolario degli Accademici della Crusca,' gives, among others, the following definitions of the word 'credenza,' which term is by no means peculiar to the service of the Altar, from which we may see that the term is used to signify both the assay itself and the place of trust *(safe)*, to which the assayed viands were committed.—'Credenza'—l'Assagiare che fanno gli scalchi e i coppieri delle vivande e bevende, prima di servirne i lor Signori. 'Credenza'—diciamo anche quel armario dove si ripongon le cose da mangiare, e vi si distendon sopra i piatelli per lo servizio della tavola."

In the revision of Clement VIII. the word *credentia*, is carefully avoided, and the term abacus, side table, substituted, possibly from a desire to obliterate the memory of the reason for which the credence table properly so called had been introduced. Whenever the word is mentioned at all in his revision, it is used as if it were the *trivial*, but not the correct, name—mensa seu abacus *quod* credentiam vocant.

We shall first of all ease Dr. Philpott's apprehension, respecting the ceremony of *prægustatio*, by reminding him that many instances are given by Du Cange, in which the *credentia* or *abacus* is used as a sideboard in profane sacrifice, and hence its being introduced into the Eucharistic sacrifice. We next beg to call his attention to the following letter from the Rev. F. A. Crowther, O.S.A., respecting the definition of the word credenza.

To the Editor of the 'Times.'

Sir—In this morning's paper I noticed some account of a letter written by the "Bishop" of Exeter on Dr. Lushington's

recent judgment about the fittings of Protestant churches. His Lordship, it appears, is at a loss to know what "credence table" exactly means—he cannot tell whence it is derived, and evidently labours under some mystery about it. Might I state, for the information of such of your readers as have not lived in Italy and mixed with the people, that the word is of Italian derivation, and is used in ordinary conversation? *La credenza* means nothing more than a small cupboard or shelf in any handy situation, serving to stow away any odd matters that may be wanted at a moment's notice. *La credenza* is not necessarily a piece of religious furniture, nor has it any connexion with religious rites *per se*. There is *la credenza dell' altare, la credenza del battisterio, la credenza dell' olio santo* and there is a *credenza* in every body's chamber. So the *word* is not so very Popish as the "Bishop" seemed to fear.

Yours respectfully,

T. A. T. Crowther,

Priest of the Eremite Order of St. Augustine.

Chatham, January 9.

As regards the altar cloths we might present our readers with fuller catalogues of church ornaments than those adduced by the Bishop of Exeter; but in the name of common sense, why do certain Ministers of the Establishment require these "sumptuous carpets of silk or velvet, or other such stuff," credence tables—ambyres, piscinæ, crosses, &c. &c. when they ignore the presence of Him, who is God as well as man, on their altars, when they tell us that Dr. Pusey has demolished the Tridentine Doctrine of the Real Presence, and that the Sacrifice of the Mass is impious and blasphemous—when their own Martyrologist, the truth-telling and candor-loving Foxe, has recorded instances of blasphemy that make our blood curdle within our veins; and when the walls of our cities, towns and villages are placarded with falsehoods so glaring, that it is mar-

vellous how any can credit them, and the press daily teems with the most palpable absurdities.

These "*tapetes ex serico*," credence tables, ambyres, &c. are necessary in the Church of God—rich and gorgeous antipendia are of utility in that House of Prayer, where the dim light of the sanctuary tells you that the God of Heaven and Earth, the Crucified Redeemer, is actually present, but in buildings consecrated to heresy, they are worse than useless, and therefore do we commend Dr. Lushington in inhibiting the use of more than one altar cloth.

We have no reason to be surprised at the cool appropriation by heresy of that which belongs solely to the Church of God, for *simia Dei diabolus* is a true proverb—the devil is ever aping God in his works; "yet," to use the words of Mr. Ffoulkes, "he is made instrumental to the very purpose which he would defeat," for a lie would not be a lie did it not counterfeit some truth.

Does the Church establish the Sisters of Mercy and call their services into requisition? the devil is ready, as the "*simia Dei*," with a Nightingale or a Sellon* to ape the works of the genuine Sister of Mercy. Does the Church in her wisdom establish missions? a Wilberforce is at hand to attempt the same. Does the Church send out missioners to the distant East, or the cold frigid North? a Martyn and a Heber are nigh to go likewise. Does the Church recommend her clergy to practise celibacy? immediately does Anglicanism seize the idea, and "*Bachelors' vows*" are taken, and soi-disant monasteries and convents established—nay even our very ecclesiastical dress is imitated, and it is not without great difficulty that one can at a first glance discern a Priest of the Most High from a teacher of heresy.

* We by no means desire to depreciate the exertions of these ladies in the cause of mercy and charity, as we sincerely trust to see them and their companions rejoicing one day in the faith that cometh from above.

And now in conclusion, let us briefly review the transactions of the last few years—but ere doing this, our readers will pardon our quoting a passage from Dr. Lushington's far-famed judgment in re Westerton v. Liddell—"Have we not even in our own day witnessed a sad example of the danger of endeavouring anew to reform that which our Reformers left us, and assimilate our system to the Church of Rome? Have we not seen, what never has before, from the days of Cranmer, been seen in this land—not less, in a very few years, than 100 clergymen of our Church secede to Rome, and who were many of them men of undoubted piety, of great learning, and blameless lives? See the monuments erected to the memory of the martyrs of our own Church at Oxford; and read the names of those who took a leading part in that work? How many have seceded from that Church which they sought to preserve by honouring the memory of its first restorers and martyrs? Ought we not then to pause—to doubt our own strength and our own judgment,—when we seek to mend that which they bequeathed to us, consecrated by their own blood? Ought we not to hesitate before we admit any one practice, any one thing, not sanctioned by them, and more especially any one thing which has the remotest leaning to the Church of Rome and her usages, which our Reformed Faith holds in just abhorrence? Is is not wiser to keep on the safe side—to omit rather that which may be innocent in itself, even decorous or ornamental, —than run the remotest risk of consequences so much to be deplored?"*

It must be evident to the most listless observer of passing events, that no sooner had one rendered himself remarkable for his zeal in defence of the Establishment, than we were sure to hear of his return from bondage to the land of promise. At the commencement of the movement, the names of Newman, Oakeley, Faber, Ward, were continually pointed out as

* Lushington's Judgment, Edited by Dr. Bayford, p. 38.

torch-bearers to guide the erring Anglican, but as time rolled on and the Tractarian movement developed itself, they submitted to the Church, then were Anglicans led to mourn for their secession, and to pray for their return, and also exhorted to direct their eyes to Caswall, Dodsworth, Manning, Allies, Wilberforce, and as each of them were in their turn reconciled to a fond and affectionate parent;—Ffoulkes and Palmer started each their own "counter-theory," like so many "will-o'the-wisps," to deceive the unwary traveller, seeking the salvation of his soul; at last they also, Palmer, after much toil and enquiry as to the Catholicity of the Greek Church—Ffoulkes, after no little mental labor, yielded themselves as willing subjects of the See of St. Peter. Nor were the Laity excluded: Campden, Fielding, Dunraven, Pakenham, Biddulph, Simeon, Murray, Ram, are names too well known to dispute that each, and every Anglo-catholic if sincere minded, is sure to enter the bosom of the Church; and, reader, what would we deduce from this, what would we bid you do?—Simply to pray for those who are "seeking the Lord in the simplicity of heart," and be assured that He who has bestowed the mighty gift of faith on such souls as Newman and his brother converts, will hear our prayer and bestow the like precious gift on the remaining champions of Anglicanism. Can we as Catholics enjoying the full favour of God's love, see such men as Bennett, Denison, Liddell, Neale, and Keble, toiling for that which has not life, and yet refrain from holding up our hand for them. No! perish the thought, accursed be the very idea of such an anomalous position,—we do pray earnestly for the reconciliation of our brethren. They are praying for us; it is a holy war of prayer, and let us proceed on in our crusade, and perhaps ere S. Silvester again revisit us, we may have the pleasure of seeing chronicled among the converts, the names of those who are in the front of the battle leading on hostile troops against the city of God.

And now one word for ourselves—if, reader, we have done aught either to amuse or instruct, may we ask of you an *Ave Maria* for our spiritual welfare, an *Ave Maria* that we may have grace to struggle on to the end, bearing before our eyes the heart-cheering motto, "Ἐν τούτῳ νικᾷς," and ever remembering the words of Holy Writ—He showeth Himself to them that have faith in him, for perverse thoughts separate from God.

Dr. Pusey, ever eccentric, ever erratic in his conduct, has astounded, nay, perplexed his followers and adversaries, and, we may add, his quondam disciples, by the following characteristic letter to Mr. Perry, curate of S. Paul's, Brighton :—

"My dear Friend,—

I never said or wrote a word in disparagement of the English Reformation. You know that I always disliked the influence of the foreign reformers upon ours, but that was passing. I could not use such an expression as 'the principles, if any, of the English Reformation,' nor should I ever have admitted it into any work for which I was responsible; for I have always believed that the English Reformation had very definite principles, and what I have wished to do (as far as in me lay) was to bring people back to the principles of the English Reformation, as expressed in the Prayer Book and Homilies. I am not conscious of having done one thing beyond the principles of the English Reformation. The Reformers acknowledged the Holy Scriptures as the sole rule of faith; they acknowledged the early ages of the Gospel its best interpreter; ecumenical councils as authoritative; they believed in the Sacrament of Baptism; the real presence of the body and blood of Christ in the Holy Eucharist; they provided a form of absolution for penitents who specially confessed their sins; they believed in the value of good works done through the grace of Christ and by his Spirit; they believed that he would come again at the end of the world to judge both the quick and the dead, according to their works; they gave directions as to days and seasons of fasting; they taught the value of almsgiving, of daily public prayer, of frequent communions, and so on. I believe

that those whom people call Tractarians have, in the main, been true to the principles of the English Reformation; and I must believe that those who taunt us with not being true to those principles, themselves only take as much of them as they like. God is the judge. I wish those who judge us would only exercise as much charity, and take as much pains to know what we really believe, and look to anything which they would think good in our teaching if they knew it, as they would in case of Dissenters. There would soon be more peace and a better understanding.

Yours affectionately,

E. B. PUSEY.

Christ Church, Oxford, Feb. 12."

The Converts for this year are :—

212 Rev. T. H. Kirke, Chaplain to Mr. Ram.
213 Rev. W. A. Wegurton, Vicar of South Stoke.
214 Rev. J. R. Oldfield.

LAITY.

341 J. Ram, Esq., Gorey, Wexford.
342 J. O. Cuffe, Esq., Messewen, Bucks.
343 — Culverwell, Esq., Shipton Mallet.
344 — Henan, Esq.
345 Mrs. Ram.
346 Mrs. Henan.

APPENDIX.

APPENDIX.

A—PAGE 23.

The Deposition of King Henry, the son of the Emperor Henry, and the absolution from their oaths of all who have sworn allegiance to him.

"Oh! Blessed Peter! Prince of the Apostles, incline thy pious ears to us and hear me, thy servant, whom from my infancy thou didst nourish, and that thou hast even until this day, saved from the hands of the wicked who have hated, and who still detest me, because of my fidelity to thee. Be then my witness, and with thee our Sovereign Lady, the Mother of God, and the Blessed Paul, thy brother amongst all the other Saints, that thy Holy Roman Church dragged me in my own despite to its Government; and that I would have far preferred to end my days in exile, rather than by human means to usurp thy place. And as I believe that it is through thy gracious favour, and not by my own works that it has been pleasing and is still pleasing to thee, that the Christian people specially committed to Thee should obey me, and that through Thy grace, power is given to me on this behalf from God, of binding and of loosing both in Heaven and on Earth.

"It is in this confidence and for the honor and defence of thy Church, and in the name of the Omnipotent Trinity, and through thy power and authority, that I forbid Henry, the King and son of the Emperor Henry, who by an unheard of pride, has rebelled against thy Church, to exercise longer any

power as a Sovereign over the Empire of the Germans or in Italy, and that I absolve from their oaths of allegiance which all Christians have made or still render unto him: at the same time, I interdict any one from serving him as King. And this I do, because it is fitting that he who endeavours and studies to diminish the honour that is due to Thy Church should lose those honours and that dignity which he himself appears to possess. And because as a Christian he has contemned obedience, and will not return to the Lord whom he has abandoned, by holding communion with those that are excommunicated, and that he persists in perpetrating many iniquities, and despising those warnings which (thou art my witness) were alone given by me to him for the sake of his own salvation, and as he has separated himself from thy Church, and seeks still to produce a schism in it, I do, in thy name, now bind him with the fetters of excommunication, so that all nations may know and experience, that thou art Peter, and thou the Rock upon which the Son of God has built His Church, and that the Gates of Hell shall not prevail against it."

Sigefrid upon reading this document, handed it to his attendant Chaplain and said:—

"This document must be enrolled in the archives of the Church of Mayence. Let it be there endorsed by you as a witness, that it was read by me in the presence of the King and of the assembled Princes and Prelates of the Empire. And here receive also my Crozier and Mitre. Retain possession of them, until I am authorized by the Pontiff to resume them. I now set forth upon my pilgrimage to Rome, and I invite all the other German Bishops who are like me summoned there as sinners—as unworthy shepherds of the flocks confided to our care—to accompany me on my way thither. As to this place it is accursed, as long as one stricken by anathema remains in it, and no Christian can, without involving himself in the penalties of an excommunication, continue to abide here.

Away, then, one and all, avoid it as if pestilence clung to its walls, and death stood in its door-way. Remember the doom of the Bishop of Utrecht, and let us be careful we do not tread in the footsteps of one who now howls a demon in hell." [*Bertha, v.* III, *p.* 387.]

Baronius has quoted the following lines on the subject:—

"Acrius ad Regem scripsit Papa sacer, et se
Ulterius clamat non posse pati mala tanta.
Rex mox hac illac discurrere cœpit, ad ista
Plures perversos coadunans tempore certo.
Cum quibus adversum patrem loquitur reverendum,
Moguntinus ibi fuit Archiepiscopus, ipsi
Judicium totum tribuit Rex flagitiosus.
Huc Hugo tunc falsus venit, qui dicitur Albus.
Officit hic multis Romanæ presbyter Urbis.
Ter damnatus erat, pretio qui restituebat
Emptores Christi templorum, junctus et ipsis
Adversus Papam fingens mala lætificabat
Corda malignorum, Regis simul et sociorum.
Audax Antistes Moguntinus nimis ille
Non Christum timuit, Papam quando maledixit,
Cuncti subscribunt. Magis ipsi se maledicunt,
O blasphemia non umquam hic neque post abolenda.
Hoc anathema quidem mandavit mox procul idem
Ad Allobroges simoniacos nimis altos,
Qui læti facti, in Papam denique raptim
Omnes concurrunt, Regis faciunt quoque jussum.
Jurant, subscribant contra Dominumque Magistrum
Mittendos apices Romam Rex edidit ipse,
Qui de sede sacra dicebant surgere Papam
Injuste stantem, Papatum depopulantem.
Quos Synodo coram statuerunt mittere Romam.
Quidam Rolandus Parmensis clericus aptus.
Eligitur, quarum gerulus tunc litterarum.

Baronius XI. 420.

B—Page 37.

" Be assured of this,—no party will be more opposed to our doctrine, if it ever prospers and makes noise, than the Roman party. This has been proved before now. In the seventeenth century, the theology of the divines of the English Church was substantially the same as ours is; and it experienced the full hostility of the Papacy. It was the true Via Media; Rome sought to block up that way, as fiercely as the Puritans. History tells us this. In a few words, then, before we separate, I will state some of my irreconcileable differences with Rome as she is; and in stating her errors, I will closely follow the order observed by Bishop Hall in his treatise on *The Old Religion*, whose Protestantism is unquestionable.

I consider that it is unscriptural to say with the Church of Rome, that 'we are justified by inherent righteousness.'

That it is unscriptural that 'the good works of a man justified do *truly* merit eternal life.'

That the doctrine of transubstantiation, as not being revealed, but a theory of man's devising, is profane and impious.

That the denial of the cup to the laity, is a bold and unwarranted encroachment on their privileges as Christ's people.

That the sacrifice of masses, as it has been practised in the Roman Church, is without foundation in Scripture or antiquity, and therefore blasphemous and dangerous.

That the honour paid to images is very full of peril, in the case of the uneducated, that is, of the great part of Christians.

That indulgences, as in use, are a gross and monstrous invention of later times.

That the received doctrine of purgatory is at variance with Scripture, cruel to the better sort of Christians, and administering deceitful comfort to the irreligious.

That the practice of celebrating divine service in an unknown tongue is a great corruption.

That forced confession is an unauthorized and dangerous practice.

That the direct invocation of saints is a dangerous practice, as tending to give, often actually giving, to creatures the honour, and reliance due to the Creator alone.

That there are not seven sacraments.

That the Roman doctrine of Tradition is unscriptural.

That the claim of the Pope to be universal bishop is against Scripture and antiquity.

I might add other points in which also I protest against the Church of Rome, but I think it enough to make my confession in Hall's order, and so leave it."—*Tracts for the Times, No.* 38. p. 11.

"Truly when one surveys the grandeur of their system, a sigh arises in the thoughtful mind, to think that we should be separate from them; Cum talis sis utinam noster esses!—But, alas! AN UNION IS IMPOSSIBLE. Their communion is infected with heterodoxy; we are bound to flee it as a pestilence. They have established a lie in the place of GOD's truth; and by their claim of immutability in doctrine, cannot undo the sin they have committed. They cannot repent. Popery must be destroyed; it cannot be reformed."—*Ibid, No.* 20. p. 3.

"As to the *manner* of the presence of the Body and Blood of our LORD in the Blessed Sacrament, we that are Protestant and Reformed, according to the ancient Catholic Church, do not search into the manner of it with perplexing inquiries . . . Had the Romish maintainers of Transubstantiation done the same, they would not have determined and decreed, and then imposed as an article of faith absolutely necessary to salvation, a manner of presence, newly by them invented, under pain of the most direful curse; and there would have been in the Church less wrangling, and more peace and unity than now is."—*Ibid, No.* 27. p. 2.—*Bishop Cosin on Transubstantiation.*

"How miserably contrasted are we with the One Holy Apostolic Church of old, which 'serving with one consent,' spoke 'a pure language!' And now that Rome has added, and we have

omitted in the catalogue of sacred doctrines, what is left to us but to turn our eyes sorrowfully and reverently to those ancient times, and, with Bishop Ken, make it our profession to live and 'die in the faith of the Catholic Church before the division of the East and West?'"—*Records of the Church, No.* XXV. p. 11.

"O Mother Church of Rome! why has thy heart
Beat so untruly towards thy Northern child?
Why give a gift, nor give it undefiled,
Drugging thy blessing with a stepdame's art? &c.
. . . And now thou sendest foes
Bred from thy womb, lost Church! to mock the throes
Of thy free child, thou cruel-natured Rome!"

Lyra Apostolica, 171.

"The ground taken by the Church of Rome is that all *her present* traditions are to be received, as of equal validity with the written word, because she holds them; our ground, that they are not to be so received, because they cannot be proved to be apostolic, and some are corrupt and vainly invented. Our controversy then with Rome is not an *à priori* question on the value of tradition in itself but is one purely historical, that the Romanist traditions not being such, but on the contrary repugnant to Scripture, are not to be received Nor does our accepting the traditions of the *Universal* Church *in their day*, involve our accepting those of the particular Church of Rome, after so many centuries of corruption *in the present*."—*Pusey's Earnest Remonstrance to the Author of the Pope's Letter (vide Vol.* iii. *of the Tracts)*, p. 13.

"We never have, nor do we wish for any alteration in the liturgy of our Church; we bless GOD, that our lot has fallen in her bosom,—that He has preserved in her the essentials of primitive doctrine and a liturgy so holy; and, although I cannot but think its first form preferable, alteration is out of the question: THERE CANNOT BE REAL ALTERATION WITHOUT A SCHISM; and as we claim to have our own consciences respected, so, even if we had the power of change, would we respect the consciences

of others. . . . The whole course of the Tracts has, as you know, and yourself reproach us with, been against innovation"—*Ibid.* p. 28.

"From the time that the Church of Rome began to forsake the principles of the Church Catholic, and grasp after human means, she began also to take evil means for good ends, and incurring the apostolic curse on those who 'do evil that good may come,' took at last evil means for evil ends. She, the Apostolic Church of the West, consecrated by Apostolic blood, showed herself rather the descendant of them who slew the Apostles, and 'thought that they did GOD service,' stained herself with the blood of the saints, that on her might come all the righteous blood which was shed within her; even of the very Apostles, who had shed blood for her. There is not an enormity which has been practised against people or kings by miscreants in the name of GOD, but the divines of that unhappy Church have abetted or justified."—*Pusey's Sermon on the Fifth of November*, p. 29.

"How hopeless then is it to contend with Romanists, as if they practically agreed with us as to the foundation of faith, however much they pretend it! Ours is antiquity, theirs the existing Church. Its infallibility is their first principle; belief in it is a deep prejudice, quite beyond the reach of any thing external. It is quite clear that the combined testimonies of all the Fathers, supposing such a case, would not have a feather's weight against the decision of a Pope in Council."—*Newman on Romanism*, p. 86.

"Time went on, and he [Satan] devised a second idol of the true CHRIST, and it remained in the Temple of GOD for many a year. The age was rude and fierce. Satan took the darker side of the Gospel. . . . The religion of the world was then a fearful religion. Superstitions abounded, and cruelties. The noble firmness, the graceful austerity of the true Christian, were superseded by forbidding spectres, harsh of eye and haughty of brow; and these were the patterns or the tyrants of a beguiled people."—*Newman's Sermons*, vol. i. p. 369.

"There have been ages of the world, in which men have

thought too much of angels, and paid them excessive honour; honoured them so perversely as to forget the supreme worship due to Almighty GOD. This is the sin of a dark age,"—*Newman's Sermons*, vol. ii. p. 400.

"I never could be a Romanist; I never could think all these things in Pope Pius' Creed necessary to salvation."—*Froude's Remains*, vol. i. p. 434.

"The Freedom of the Anglican Church may be vindicated against the exorbitant claims of Rome, and yet no disparagement ensue of the authority inherent in the Catholic Apostolical Church."—*Keble on Primitive Tradition*, p. 6.

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"It is true that I have at various times, in writing against the Roman system, used, not merely arguments, about which I am not here speaking, but what reads like declamation.

"1. For instance, in 1833, in the *Lyra Apostolica*, I called it a 'lost Church.'

"2. Also, in 1833, I spoke of 'the Papal Apostasy' in a work upon the Arians.

"3. In the same year, in No. 15 of the series called the 'Tracts for the Times,' in which Tract the words are often mine, though I cannot claim it as a whole, I say—

'True, Rome is heretical now—nay, grant she has thereby forfeited her orders; yet, at least, she was not heretical in the primitive ages. If she has apostatized, it was at the time of the Council of Trent. Then, indeed, it is to be feared the whole Roman Communion bound itself, by a perpetual bond and covenant, to the cause of Antichrist.'

"Of this and other Tracts a friend, with whom I was on very familiar terms, observed, in a letter some time afterwards, though not of this particular part of it—'It is very encouraging about

the Tracts—but I wish I could prevail on you, when the second edition comes out, to cancel or materially alter several. The other day accidentally put in my way the Tract on the Apostolical Succession in the English Church; and it really does seem so very unfair, that I wonder you could, even in the extremity of εἰκονομία and φαντασιοφυΐς, have consented to be a party to it.'

"On the passage above quoted, I observe myself, in a pamphlet published in 1838—

'I confess I wish this passage were not cast in so declamatory a form; but the substance of it expresses just what I mean.'

"4. Also, in 1833, I said—

'Their communion is infected with heresy; we are bound to flee it as a pestilence. They have established a lie in the place of God's truth, and, by their claim of immutability in doctrine, cannot undo the sin they have committed.' Tract 20.

"5. In 1834, I said, in a magazine—

'The spirit of old Rome has risen again in its former place, and has evidenced its identity by its works. It has possessed the Church there planted, as an evil spirit might seize the demoniacs of primitive times, and makes her speak words which are not her own. In the corrupt Papal system we have the very cruelty, the craft, and the ambition of the Republic; its cruelty in its unsparing sacrifice of the happiness and virtue of individuals to a phantom of public expediency, in its forced celibacy within, and its persecutions without; its craft in its falsehoods, its deceitful deeds and lying wonders; and its grasping ambition in the very structure of its policy, in its assumption of universal dominion; old Rome is still alive; no where have its eagles lighted, but it still claims the sovereignty under another pretence. The Roman Church I will not blame, but pity—she is, as I have said, spell-bound, as if by an evil spirit; she is in thraldom.'

"I say, in the same paper—

'In the book of Revelations, the sorceress upon the seven hills is not the Church of Rome, as is often taken for granted, but Rome itself, that bad spirit which, in its former shape, was the animating principle of the fourth monarchy. In S. Paul's

APPENDIX.

Monarchy. It was not the breath of princes, or the smiles of a court, which fostered the stern and lofty spirit of Hildebrand and Innocent. It was the neglect of self, the renunciation of worldly pomp and ease, the appeal to the people.'

'I must observe, however, upon this passage, that no reference is made in it (the idea is shocking) to the subject of Milton's lines, who ill answers to the idea of purity and virtue defaced, of which they speak. An application is made of them to a subject which I considered, when I so wrote, to befit them better, viz. the Roman Church as viewed in a certain exercise of her power in the person of the two Popes.

"Perhaps I have made other statements in a similar tone, and that, again, when the statements themselves were unexceptionable and true. If you ask me how an individual could venture, not simply to hold, but to publish such views of a communion so ancient, so wide-spreading, so fruitful in Saints, I answer that I said to myself, 'I am not speaking my own words, I am but following almost a *consensus* of the divines of my Church. They have ever used the strongest language against Rome, even the most able and learned of them. I wish to throw myself into their system. While I say what they say, I am safe. Such views, too, are necessary for our position.' Yet I have reason to fear still, that such language is to be ascribed, in no small measure, to an impetuous temper, a hope of approving myself to persons I respect, and a wish to repel the charge of Romanism.

"An admission of this kind involves no retractation of what I have written in defence of Anglican doctrine. And as I make it for personal reasons, I make it without consulting others. I am as fully convinced as ever, indeed I doubt not Roman Catholics themselves would confess that the Anglican doctrine is the strongest, nay the only possible antagonist of their system. If Rome is to be withstood, it can be done in no other way."

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An Alphabetical list of the Clerical Converts with the dates of their submission to the Church, and their Preferments in the Establishment.

Names.	*Year.*	*Preferment.*	*Dioceses.*
		A.	
Allan, W.	1848	C., Dumbarton,	Glasgow.
Allen, W.	1848		
Allies, T. W.	1850	R., Launton,	Oxford.
Anderdon, W. H.	1850	V., S. Margaret's, Leicester,	Peterboro'.
		B.	
Bakewell, W. J.	1851		America.
Balston, J. W.	1850	R., Benson,	Oxford.
Barff, F. S.	1851	C., Hull,	York.
Bathurst, E. S.	1850	R., Kibworth Beauchamp,	Peterboro'.
Bedford, H	1851	C., S. John's, Hoxton,	London.
Belaney, G.	1852	R., Arlington,	Chichester.
Bell, W.	1847		
Birks, B. H.	1845	C., Arley,	Chester.
Bittleston, E. W. H.	1849	C., All Saints, Margaret St.,	London.
Bowdler, T.	1849	C., Tennison Chapel,	London.
Bowles, F.	1845		Oxford,
Boyhimie, T.	1850		
Brasnell, H. G.	1852	C., Brasted,	Canterbury.
Browne, E. G. K.	1845	C., Bawdsey,	Norwich.
Brown, W.	1847		
Brydges, B.	1845		Oxford.
Burchan, G. P.	1852		America.
Burder, G.	1842	C., Ruardean,	Bristol & Gloucester.
Burton, E.	1846	Chp., Kilmainham,	Dublin.
Burton, T.	1844		London.
Butler, E.	1849	Warden of Soho,	London.

Names.	*Year.*	*Preferment.*	*Diocess.*
		C.	
Calvinzell, L.	1840		France.
Candia, N. de	1848		Greece.
Capes, J. M.	1845	V., Eastover,	Bath & Wells.
Case, G. F.	1850	C., All Saints, Margaret St.,	London.
Caswall, E.	1847	C., Stratford under the Castle,	Salisbury
Cavendish, Hon. C.	1850	R., Casterton,	Peterboro'.
Cavendish, W.	1850	C., All Saints, Margaret St.,	London.
Chirol, A.	1847	S. Barnabas, Pimlico,	London.
Clarke, H. D.	1851	V., Iping,	Chichester.
Cocks, J. S.	1855	R., Sheviock,	Exeter.
Coffin, R. A.	1845	V., S. Mary Magdelene,	Oxford.
Coffin, J. A.	1851	R., Alwington,	Exeter.
Coghlan, T. L.	1851	C., Stonehouse,	Exeter.
Colerıdge, T. H.	1852		Oxford.
Collyns, C. H.	1845		Oxford.
Collins, T.	1851		Chester.
Collyer, J.	1848		
Cooke, C.	1852		
Coombes, H.	1851	C., S. Saviours,' Leeds,	Ripon.
Coope, T. G.	1845	Canon.	Salisbury.
Cooper, T.	1852		America.
Cox, C. E.	1847		Winchester.
Crawley, G. L.	1851	C., S. Saviours,' Leeds.	Ripon.
		D.	
Dale, J. H.	1846		New Zealand.
Daymnan, A.	1852	C., Wasperton,	Worcester.
Deane, E. B.	1855	R., Lewknor,	Oxford.
Dixon, C. H.	1850		
Doane, G. H.	1855		America.
Dodsworth, W.	1850	V., S. Pancras,	London.
Dykes. T.	1851	C., Hull,	York.

Names.	*Year.*	*Preferment.*	*Diocess.*
		E.	
Earle, T. C.	1851	C., Ongar,	London.
Elwell, F.	1852		Australia.
Endyer. T.	1848		France.
Estcourt, E. E.	1845	C., Cirencester,	Gloster&Bristol,
Everett, W.	1851		America.
		F.	
Faber, F. W.	1845	R., Elton,	Peterboro.'
Felde, de la Comte	1854	V., Tolerton,	Chichester.
Felgale, J. N.	1854		Ely.
Ferrè, X.	1850		France.
Ffoulkes, E. S.	1855		Oxford.
Forbes, E. P.	1849		America.
Forest, W.	1855		America.
Formby, H.	1846	R., Ruardean,	Bristol&Gloster.
		G.	
Garside, C. B.	1850	C., All Saints,	London.
Glenie, J. M.	1845	P. C. Mark,	Bath &Wells.
Gordon, J.	1847	C., S. Pancras,	London.
		H.	
Hamilton, C.	1854		Exeter.
Hanmer, T. J.	1847	Tverton,	
Harper, B. J.	1851	St Ninian, Perth,	
Harper, J. N.	1851	P. C. Charlotte St.,	London.
Hathaway, F.	1851	C., Teignmouth,	Exeter.
Heathcote, W.	1849		
Henn, J.	1850	C., S. James, Bristol,	Gloster&Bristol.
Hewitt, N.	1846		America.
Horne, E.	1847	V., AllSaints,Southampton,	Winchester.
Humble, H.	1847	V., Newbourne,	Carlisle.
Huntington, T. H.	1850		America.
Hutchinson, H.	1851	S., Eudellion,	Exeter.

Names.	*Year.*	*Preferment.*	*Diocess.*
		I.	
Ives, J. S.	1854	Bishop of Obio,	America.
		J.	
James, E. H.	1851	V., S. Andrews, Well's St.,	London.
Jerrard, J. H.	1851		London.
Johnson, T.	1850		America.
		K.	
Kenrick, H.	1851		
Kerr, Lord H.	1851	V., Dittisham,	Exeter.
Kirk, J. H.	1851	Gorey,	
Kuttner, S.	1552		London.
		L.	
Laing, H.	1846	C., Tewkesbury,	Gloster & Bristol.
Laprimaudaye, C.	1850	C., Lavenham,	Chichester.
Lascelles, F.	1855	P. C. Merevale,	Worcester.
Lauriston, H.	1846		America.
Law, Hon. C. T.	1851	R., Harbiston,	Worcester.
Lewthwaite, W.	1851	V., Clifford,	York.
Lewis, D.	1846		Oxford.
Lloyd, D.	1846	C., Kyvidiog,	S. Asaph.
		M.	
M'Laurin, H. A.	1850	Ross,	Ross & Moray.
M'Leod, D.	1854	C., Stoke Newington	London.
M'Mullen, R. G.	1847	V., S. Saviours, Leeds,	Ripon.
Maffé, X.	1846		France.
Major, N. A.	1846		America.
Meakinson, H.	1848		Australia.
Manning, H. E.	1851	Archdeacon of Chichester,	Chichester.
Markoe, W.	1855		America.
Marshall, H. J.	1845	C., Burton Agnes,	York.
Marshall, T, W.	1845	V., Swallowcliffe,	Salisbury.
Maskell, H. W.	1850	V., S. Mary's Church	Exeter.

Names.	*Year.*	*Preferment.*	*Diocess.*
		M.	
Meyrick, J.	1846		Oxford.
Milner, H.	1846	C., Barnoldswick,	Ripon.
Minster, J.	1851	V., S. Saviours, Leeds,	Ripon,
Moberly, W. T.	1851	C., Easton,	Winchester.
Montgomery, G.	1845	C., Castleknock,	Dublin.
Morris, J, B.	1846		Oxford.
Morton, H.	1854	C., Devizes,	Salisbury.
Mostyn, W.	1854		Oxford.
Murray, W.	1851	C., S. Andrews, Well's-street,	London.
		N.	
Neligan, H.	1853	C., New Court,	Armagh
Neve, F.	1845	V., Poole Keynes,	Gloster&Bristol.
New, T. F.	1847	C., S. Pancras,	London.
Newman, J. H.	1845	V., S. Mary the Virgin,	Oxford.
Norman, G.	1845		America.
Northcote, J. S.	1846	C., Teignmouth,	Exeter.
		O.	
Oakeley, F.	1845	V., All Saints, Margaret-street	London.
Oldham, G. R.	1856	C., Dorking,	London.
Orr, H.	1851	C., S. James Bristol,	Gloster&Bristol.
Ormsby, F.	1847	C., S. Bartholomew,	Chichester.
		P.	
Palmer, W.	1855		Oxford.
Parkinson, J. D.	1851	C., Wakefield,	Ripon.
Parsons, D.	1843	C., Tenby,	S. David's.
Parsons, T.	1854		America.
Parry, G.	1855	C., All Saints, Margaret-street,	London.

Names.	*Year.*	*Preferment.*	*Diocess.*
		P.	
Pattison, J. L.	1850		Oxford.
Penny, W. G.	1844	P., C. Ashendon,	Lincoln.
Pitman, E.	1849		America.
Plumer, J. T.	1846		Oxford.
Pollen, J. H.	1853		Oxford.
Pope, J. A.	1854	V., Stoke Newington,	London.
Pope, W.	1853	C., Leversbridge,	Manchester.
Preston, E.	1849		America.
		R.	
Robertson, T. C.	1848	Chap. to Duchess of Buccleuch,	Edinburgh.
Rodmill, J.	1851		Ely.
Rodwell, T.	1846	R., S. Ethelburga,	London.
Rogers, T. G.	1850		Australia.
Rooke, S.	1851	C., S. Saviours, Leeds,	Ripon.
Rose, G.	1855	P., C. Earl's Heaton,	Ripon.
Russell, M. W. W.	1845	R., Benefield,	Peterboro'
Rushton, J.	1846		America.
Ryder, G. D.	1846	V., Easton,	Winchester.
		S.	
	1845		
S. John, A.	1848	C., East Farleigh,	Canterbury.
Sconce, R	1850		Australia.
Scott, E.	1853		
Scott, W.	1851	C., Hoxton,	London
Scratton, R.	1850	C., Sittingbourne,	Rochester.
Scratton, T.	1843	C., Benson,	Oxford.
Seager, C. E.	1851		Oxford.
Shortland, J. H.		C. Kibworth, Beauchamp,	Peterboro'
Simpson, J.	1841	C., Mitcham,	London.
Smith, B.	1842	V., Leadenham,	Peterboro'
Smith, J. C.	1845		

Names.	*Year.*	*Preferment.*	*Diocess.*
		S.	
Sneyder, T. T.	1845		America.
Stanton, J.	1845		Oxford.
Stewart, A.	1851		America.
Stewart, J. A.	1850	R. Vange,	London.
Stewart, T. H.	1850	C. Bramford,	Norwich.
Stoughton, N.	1853		America.
		T.	
Talbot, Hon. G.	1843	V. Evercreech,	Bath & Wells
Thomas, T. E.	1848	V. Brandeston,	Norwich.
Thomas, W.	1847		
Thompson, E. H.	1846	C., S. Pancras,	London.
Thynne, Lord C.	1852	V., Kingston Deverel,	Salisbury.
Todd, G H.	1851	C., S. James, Bristol,	Bristol&Gloster.
Trenow, W. T.	1852	C., Ribesford,	Worcester.
		V.	
Vale, E.	1843	C., S. Andrews, Wells, St.	London.
		W.	
Wackerbarth, A. D.	1842	C., Peldon,	London.
Wadham, E. P.	1846		America.
Walford, E.	1851	C., Tunbridge,	Canterbury.
Walker, H.	1846		
Walker, J.	1845	C., Benefield,	Peterboro'
Walker, W.	1847		
Ward, W. G.	1845		Oxford.
Ward, R.	1851	R., Skipwith,	Ripon.
Watson, J. A.	1851	V., Longwhatton,	Peterboro'
Weguelin, W. A	1856	V., South Stoke,	Chichester.
Wells, E. P.	1852		Ely.
Wells, W.	1846	C., S. Martin's, Liverpool,	Manchester.
Wenham, J G.	1846		Ceylon.
Wheaton, H.	1855		America.
Wheeler W.	1855	V., Shorcham,	Chichester.

Names.	*Year.*	*Preferment.*	*Diocese.*
		W.	
Whitcher, G.	1855		America.
White, F. E.	1851		
Wilberforce, H. W.	1854	V., East Farleigh,	Canterbury.
Wilberforce, R. I.	1854	Archdeacon of West Riding of York,	York.
Wilkes, E.	1847		America.
Wilkes, F.	1847		America.
Wilson, B.	1852		Oxford.
Wilson, J.	1847	Dissenter,	
Wingfield, W. F.	1845		Oxford.
Wood, F. P.	1848		
Woodward, T. H.	1851	V., S. James, Bristol,	Gloster& Bristol.
Wright, J. P.	1855		London.
Wynne, J. H.	1850		Oxford.

The following are the number of clerical converts from each of the Dioceses:—

Canterbury 5.	Ripon 8	Hereford 0.
York 5.	Peterboro' 9	Chester 2.
London 29	Worcester 3	Norwich 3.
Durham 0	S. Davids' 1.	Llandaff 0.
Winchester 4.	Chichester 7	Lincoln 1.
Bangor 0	Lichfield 0	Salisbury 5
Carlisle 1	Ely 3.	Bath and Wells
Rochester 1	Oxford 23	Dublin 2.
Gloster and Bristol 9	S. Asaph 1.	Armagh 1.
Exeter 9	Manchester 2	

AMERICA.

MINISTERS.

J. R. Bailey,	New York.	L. S. Ives,	Nth.Carolina.
E. P. Wadham,	Albany.	N. Stoughton,	New York.
— Hoyt,	S. Albans.	— Shaw,	Albhama.
H. Major,	Philadelphia.	E. Baker,	Baltimore.
— Hewitt,	Connecticut.	H. Wheaton,	New York.
— Forbes,	New York.	W. B. Whitcher,	New York.
J. S. Preston,	New York.	W. Markoe,	New York.
J.H. Huntington,	New York.	E. H. Doane,	New Jersey.
D. M'Leod,	New York.	O. A. Brownson,	Boston.
F. E. White,	New York.	G. Leach,	Boston.
— Lutrell,	New York.	D. Lynam,	Baltimore.
— Burchard,	New York.	Professor Œrter,	New York.
W. Everett,	New York.	Thos. Porter,	New York.
— Pollard,	New York.		

CONTINENT.

PROTESTANT PASTORS.

L. Mosheim.	Woltz.
B. de Cashelbery.	Bunger.
V. de Cashelbery.	Dr. Maurue Müglich,
— Arndt.	Dr. Signer.
— Freudenfeld.	Dr. Chrestfreund.
Dr. Hass.	Dr. Hasert.
Dr. Herbst.	Dr. Lutekemuller.
Huguee.	Dr. Meinhold.

PERSONS OF RANK.

Prince d'Ingenheim.	Prince Dimitri Gallitzkin.
Duke of Mecklenberg-schweren	Princess Dimitri Gallitzkin.
Princess of Hesse Darmstadt.	Prince Paul Wurtemberg.
Duke of Saxe Gotha.	Prince of Walderg-Zeil.
Princess Charlotte of Mecklenberg-schweren.	Comte de Gœrtz.
	Baron de Rumseuren.

Charles de Schnorr.
Edouard de Schnorr.
Baron de Berlepsch.
Stœdel, (Banker at Mayence).
Conte de Vojelsang.
Baron de Kittenbourg.
Baron de Bulow
Baron de Rochow.
Baron Dierdsdorf.
Baron Olezewsky de Potritten.
Baron de Morgenthal.
Baron de Rovera.
Baron de Berne.
Major Bernouilly.
Messrs. Hubert de Basle.
Du Pont.
Messrs. Vulliamez.
Bethelet de Ferreire.
Comtesse de Salis.
Mme. de Bernardy.
Comtesse de Zuling.
Comtesse Julie de Schoal.
Comtesse de Kielmansegge.
Comtesse Octavia de Wetterkoop.
Baronne d Ordre.
Mme. de Bresson.
Comtesse de Salm Hoogstraeten.
Princess de Wasa.
Princess Caroline de Wasa.
Ctsse. d'Hute.

LITERARY MEN.

Winckelman.
Leibnitz.
George Zorga.
G. J. Hamann.
Comte Leopold de Stolberg.
Frederic Schlegel.
Adam Müller.
Werner.
Dr. Eisenbach.
N. Mœller.
Durst.
Dr. Philips.
Dr. Jarcke.
L. De'Or.
Dr. Bartholome.
Charles Vogel.
Charles Fleischer.
Dr. Kœneen.
Dr. Propost.
Dr. V. Schmidt.
M. Maasen.
M. de Florincourt.
Countess Ida Hahn-Hahn.
Storck.
Claude Brentand.
Christopher Schlosser.
François Schlosser.
Baron d'Ecksteein.
Charles L. de Haller.
Frederick Hurter.
Auguste Theiner.
Ranke.

STATESMEN.

Comte de Saft Pilasch.
Comte de Brekendorf.
Comte de Rintel.
Comte de Haltenberg.
Comte de Reudel.
Comte de Schardt.
Comte de Hardenberg.
Comte de Desenfild Schomberg.

ARTISTS.

Overbeck, Painter at Rome.	Sorg, Painter at Mayence.
Viet, Painter at Frankfort.	Frederic Muller, Painter at Cassel.
Schadow, Painter at Dusseldorf.	Zand, Architect at Berlin.

A list of the Lay Converts, as far as practicable :—

1842

J. Grant.	Oxford.	F. Sankey, Dublin.	
Hon. E. Douglas.	Oxford.	Captain Millar, 76th Regt.	
P. Le Page Renouf.	Oxford.	R. A. R. Maurice, R.N.	
Captain Lawrence, R.N.		C. Webb.	
J. Burn.	Oxford.	C Walworth.	

1843

W. Lockhart.	Oxford.	J. Turnbull.	
C. De Barry.		C. Hemans.	
H. Simpson.	Cambridge.	Sir C. D'Albiac.	
W. Bosanquet.			

1844

C. R. S. Murray, Esq., M.P.,	Oxford.	W. Lee,	Oxford.
G. Tickell.	do.	J. A. Stothert.	Oxford.

1845

B. Butland.		J. N. Stokes.	
J. Meyrick,	Oxford.	W. Hutchison.	
J. D. Dalgairns.		H. Clements.	
A. J. Christie.		J. R. Poole.	
J. J. Colman.		J. Woodmason,	Oxford.
J. R. Rowe,	Cambridge.	J. W. Tarleton.	
E. F. Wells,	Cambridge.	E. J. Bridges,	Oxford.
J. A. Knox.		E. H. Hood,	Oxford.

E. S Buckingham.		J. Mills,	Cambridge.
F. M. Capes,	Oxford.	Major Webber.	
C. N. Stokes,	Cambridge.	J. Morris,	Cambridge.
Captain Ensor, R.N.			

1846

E. Simpson,	Cambridge.	J. C. Anstey, MP.	
J. M. Chanter,	Oxford.	Doctor Duke.	
J. B. Walford.	do.	J. Burt,	Cambridge.
H. Bacchus,	do.	G. Caswall,	Oxford.
H. Foley,	do.	J. P. Simpson,	Cambridge.
G. Plomer,	do.	H. Pownall,	do.
W. Chandler,	do.	H. C. Cox,	do.
R. Monteith.		F. A. Paley,	do.
R. Cox,	do.	Doctor Counsellor.	
E. Fullarton.		Captain Gooch.	

1847

C. Wilkinson,	Cambridge.	J. Burns.	
D. Haigh.		Captain Baines.	
W. H. Buckle.		F. C. New.	
W. Gordon,	Cambridge.	Captain Needham.	
Captain Tyler.		Captain Burnett.	
Captain Ballard.		R. Suffield,	Cambridge.
N. Darnell,	Oxford.		

1848

J. Strongitharm.		J. E. Bowden.	
J. Mivart.		A. De Vere,	Oxford.
Captain Tucker.		S. St. John,	Oxford.
Major Faber.		Major Phillipps.	
Major Ballard.		Edward Wardell.	
J. C. Algar,	Cambridge.	Captain Carden.	
W. Simpson,	do.	H. J. R. Greata.	
F. Palgrave,	Oxford.	Colonel Le Couteur.	
Chevalier di Zulueta.		Captain Gerard.	

1849

D. Fulton.	Captain Hibbert.
G. H. Plomer.	B. Knowles.
S. J. Rossiter.	Lieutenant Newton, R.N.

Doctor Jonge.		Major Collard.
W. R. Gawthorne.		F. Knight.
J. Longman.		Lord Melbourne.
Captain Moore, R.N.		Sir J. Talbot.
Lieutenant Randolph, R.N.		

1850

Earl of Roscommon.		Lord Fielding.
N. A. Goldsmid,	Oxford.	Lord Campden.
N. Bethune.		Captain Burgoyne.
Edward Bethell.		H. A. Arden.
Sir E. Fitzgerald.		Colonel Pattison.
E. J. Scarlett.		E. P. Bastard.
Doctor Munks.		W. R. Monsell, M.P.
H. Maskell.		Sergeant Bellasis.
G. Ballard,	Oxford	Lord Nigel Kennedy.
Hon. C. Pakenham.		Lord A. Kennedy.
G. Nightingale, R.N.		Baron Strutzech.
W. Bowyer, M.P.		Colonel Matthews.
E. Windeyer,	Oxford.	

1851

F. R. Ware.	E. G. G. Howard, M.P.
J. P. Biddulph.	G. Grimshaw.
J. J. Hope.	Colonel Smithsize.
Baron Weld.	Baron de Turckheim.
Sir J. Simeon, M.P.	W. Wilberforce.
W. Dashwood.	Captain F. Case.
M. de Florimond.	Aubrey De Vere.
Captain Frisbie.	C. de Platten.
Professor Gfroer.	Baron Karrer.
Charles de Lippe.	Hon. G. Talbot.
Doctor Massen.	Valentine Browne.
Sir V. De Vere.	

1852

Lieutenant Innes.		A. J. de Castro.
H. Walworth.		Wegg Prosser, M.P.
C. Manning.		Major Burke.
C. Norton.		Prince Bou Maza.
E. Baddeley,	Oxford.	Lord Huntingtower.
Major Frazer.		D. Potter.
J. S. Kirwan,	Dublin.	Lieutenant Bastard, 9th.

1853

Lord J. Kerr.	Duke of Mecklenburg.
Lord R. Kerr.	Prince D'Arndt.
Lord W. Kerr.	Lieutenant Bathurst, R.N.

1854

Lord Monteith.	Prince Galitzkin.
Sir R. Blennethasset.	Digby Bogcott, Esq.
John Pope, Esq.	Prince of Hesse Darmstadt.
M. W. Crofton, Esq.	Baron D'Eckstein.
Major Burke.	Charles Vogel.
Hon. J. R. Chanter.	

1855

Gemschid Rasched Bey.	M. D. Richard.
Col. Wood.	Earl of Dunraven.
Hon. J. Vandyke.	Viscount Dungarvan, M.P.

LADIES.

1842

The Countess of Clare.	Miss Gladstone.
Mrs. Pittar.	Misses Young
Mrs Bicknell	Miss Prestwich.
Baroness Weld.	Miss Bache.
Miss Elliott.	

1843

Mrs. De Barry.	Miss Townshend.
Mrs. Folville.	Miss Compton
Miss E. Bowles.	

1844

Lady d'Albiac.	Miss Hext.
Mrs. Parsons.	Miss d'Albiac.
Mrs. Seager.	Miss Nangle.
Miss Marriott.	

1845

Lady C. Towneley.
Lady O. Acheson.
Lady A. Acheson.
Mrs. J. C. Smith.
Mrs Ward.
Mrs. Ruscombe Poole.
Mrs. Austice.
Mrs. Northcote.
Mrs. Watts Russell.
Mrs. Marshall.
Mrs. Capes.

Madam De Preville.
Mrs. Whitley.
Miss Simpson.
Misses Poole.
Misses Woodmason.
Miss Munro.
Miss Watts Russell.
Miss Munro.
Miss Ensor.
Miss Brewster.

1846

Lady G. Fullarton.
Mrs. Glenie.
Mrs. Chambers.
Mrs. Monteith.
Mrs. Major Browne.
Mrs. Bonsall.
Mrs. Ryder.
Mrs. Captain Bowden.
Mrs. Lockhart.
Mrs. Duke.

Mrs. Griswold.
Mrs. Counsellor.
Mrs. Gooch.
The Misses Brydges.
Miss D'Eyncourt.
Miss Ryder.
Miss J. Sewell.
Miss Montague.
Miss Duke.
Miss Gooch.

1847

Lady D. Gordon.
Mrs. M'Cabe.
Mrs. Caswall.
Mrs. Captain Grant.
Mrs. Neeld.
Mrs. Burns.
Mrs. Chirol, sen.
Mrs. Chirol, jun.
Mrs. James.
Mrs. Mivart.

Madame de la Barca.
Mrs. Waterton.
Misses Du Ponchallon.
Misses Buckle.
Miss Horne.
Misses Fogg.
Miss Gordon.
Miss Bicknell.
Miss Fitzgerald.

1848

Mrs. Paglar.
Mrs. Scence.

Madam De Zulueta.
Mrs Major Carden.

The Misses Fogg.
Miss Gower.
Miss O'Brien.
Miss Noel.
Miss Paglar.
Miss Ravenscroft.
Miss Cox.
Miss Bowring.
Hon. Miss Methuen.
The Misses Le Couteur.

1849

Lady Curtois.
Lady Armitage.
Mrs. Rhetigan.
Mrs. Mayburn.
Mrs. M'Donald.
Mrs. Gawthorne.
Mrs. Gretton.
Mrs. Finlason
Madame Veron.
Miss Allen.
Miss Bromhead.
Mrs. Greata
Miss Bradstreet.
The Misses Bathurst.

1850

The Countess of Arundel and Surrey.
Lady Cavendish.
Countess Ida Hahn Hahn.
Lady Fielding.
Lady A. M. Monsell.
Mrs. Stewart.
Mrs. Stuart.
Mrs. Gwynne.
Mrs. Dayman.
Mrs. Allies.
Mrs. W. Wilberforce.
Mrs. H. Wilberforce.
Mrs. Foljambe.
Madame De Vannes.
Madame De Pepe.
Mrs. Bellasis.
Miss Boylan.
The Misses Levees.
Miss Aglionby.
The Misses Philipps.
Miss Lechmere.
Miss Lockhart.
Miss Garside.
Miss Windeyer.
Miss Arden.

1851

Lady Campden.
Mrs. F. R. Ward.
Mrs. Bagshawe.
Lady C. Peat.
Lady Castlereagh.
Marchioness of Lothian.
Duchess of Hamilton.
Lady De Vere.
Duchess De Montebello.
Madame De Lippe.
Mrs. Hope.
Mrs. Dashwood.
Mrs. Jerrard.
Mrs. Woodward.
Mrs. J. H. Ward.
Lady Douglass.
Madame De Buisson.
Madame Wolff.

Mrs. Laprimaudaye.	Lady Katharine Howard.
Lady Newry.	Miss Thistlethwaite.
Miss Thewles.	Miss Dacre.
Miss Peat.	Miss Hubbard.
The Misses Dashwood.	Lady C. Kerr.
Miss Grant.	Miss Walker.
Miss Gerard.	Miss Wood.
Mdlles De Montebello.	Miss Laprimaudaye.
Miss M'Kintosh.	

1852

Duchess De Dalmatie.	Lady C. Thynne.
Countess of Kenmare.	Lady H. Kerr.
Madame De Florimond.	Miss Law.
Lady Harris.	Miss Wardell.
Mrs. Harper.	Miss Nicholson.
Mrs. Elwell.	Miss Blunt.
Mrs. Galton.	The Misses Rossiter.
Madame De Castro.	The Misses Potter.

1853

Princess C. Wasa.	Mrs. Lee.
Princess Wasa.	Mrs. Houghton.
Mrs. Ives.	

1854

Lady Floyd.	Miss E. Pope.
Princess Warroki	Miss L. Pope.
Baronne D'Ordre.	Lady De. Trafford
Princess C. Wasa.	Princess Galitzkin.
Miss Floyd.	Lady Monteith.
Miss Pope.	Miss Stanley.

1855

Miss Lawfield.	Duchess of Buccleuch.
Mrs. Major Lowe.	Lady Bourne.

1856

Mrs Ram.	Dowager Duchess of Argyle
Mrs. Heman.	Miss Stanley, daughter of the
Miss Wilders.	late Bishop of Norwich.

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The Scotch Episcopalian body is placed in an anomalous position—dissenters (by law) from the Established (legally of course we mean) church of the country, they possess "Bishops" and episcopally ordained (?) clergy. One of these, Sir William Dunbar, Bart. (of the Nova Scotia creation,) S.C.L., and formerly minister of the Floating Chapel on the river Thames, accepted from the managers, constituent members, and congregation, of St. Paul's Chapel, Aberdeen, an invitation and call to become their minister. Sir William Dunbar, after his election, discovered that there was a deed in existence reserving the independence of S. Paul's, Aberdeen, from the government of Dr. Skinner, the "Bishop" of Aberdeen and "Primus" of Scotland who officiated at S. Andrew's, and used the Scotch Communion office in Sir William Dunbar's presence, "he having been as a matter of compliment asked to preach", but the indignant Baronet declined to receive the Eucharist, and walked out of the church after the sermon, "objecting on Scriptural grounds to unite or administer in the service." Sir William Dunbar contended with Mr. Drummond that he could still "act as Presbyter of the Church of England," in opposition to Dr. Skinner, though he had promised "to pay all spiritual obedience to the Right Reverend William Skinner and his successors," and, as a consequence, Dr. Skinner promulgated the following excommunication:—

"In the name of God, Amen.

"Whereas the REVEREND SIR WILLIAM DUNBAR, late Minister of S. Paul's Chapel, Aberdeen, and a presbyter of this Diocess, received by letters dismissory from the Bishop of London, forgetting his duty as a Priest of the Catholic Church, did, on the 12th May last, in a letter addressed to William Skinner, Doctor in Divinity, Bishop of Aberdeen, wilfully renounce his canonical obedience to us his proper ordinary, and withdraw himself, as he pretended, from the jurisdiction of the Scottish Episcopal Church, and notwithstanding our earnest and affectionate remonstrances repeatedly addressed to him, did obstinately persist in that his most wicked act, contrary to his ordination vows and his solemn promise of canonical obedience; whereby the said Sir William Dunbar hath violated every principle of duty which the laws of the Catholic Church have recognized as bearing on her Priests, and hath placed himself in a state of open schism, and whereas the said Sir William Dunbar hath moreover continued to officiate in defiance of our authority; therefore we, William Skinner, Doctor in Divinity, Bishop of Aberdeen aforesaid, sitting with our clergy in Synod this 10th August, 1843, and acting under the provisions of Canon XLI., do declare that the said Sir William Dunbar hath ceased to be a Presbyter of this Church, and all his ministerial acts are without authority as being performed apart from Christ's mystical Body wherein the one spirit is; and we do most earnestly and solemnly warn all faithful people to avoid all communion with the said Sir William Dunbar in prayers and sacraments, or in any way giving countenance to him in his present irregular and sinful course, lest they be partakers with him in his sin, and thereby expose themselves to the threatening denounced against those who cause divisions in the Church, from which danger we most heartily pray that God of His great mercy would keep all the faithful people committed to our charge, through Jesus Christ our Lord. Amen."

Though Sir William Dunbar was "*formally*" and Mr. Drummond "*virtually*" excommunicated, yet the "Church Missionary Society" communicated with Mr. Drummond and Sir W.

Dunbar in common with the other local officers of the association, and cooperated with them in the business of the Society—nay, Mr. Birkersteth, of Watton, preached twice in Sir W. Dunbar's conventicle to overflowing congregations of "Free Kirk" people and others, declaring "that it was impossible for him to estimate the honor and privilege which he felt in supporting Sir W. Dunbar under the present circumstances." As the reader may expect, schism is sure to lead into Heresy, and that, according to one of the Fathers, "*adversus hæreticos victoria est sententiæ eorum manifestatio*," so the "*Christian Remembrancer*," to whom we are indebted for the above details, laments that the "Archbishop of Canterbury and Bishop of London" are in full communion with an excommunicated Priest, and that its results will "*unsettle*" men's minds.

We had intended referring to the case of Mr. Drummond, of Glenalmond, but neither space nor inclination allow us to dwell any further on the vagaries of so insignificant a body as the "Scottish Episcopal sect," though we regret much in seeing such men as Dr. Forbes (of Brechin), and one or two others, in its communion.

We beg to present our readers with the "Deed of Union," a most curious and highly instructive document, and to the Catholic a truly amusing production, as showing the existence of a harmonious discord hitherto perfectly unattainable.

"*Deed of Union between the Scottish Episcopal Church and S. Paul's Chapel, Aberdeen.*

1841

"We, considering that the Ministers of S. Paul's Chapel should be placed under Episcopal authority, and, as the only means of obtaining the same within our power, should join the Scottish Episcopal Church, do hereby promise in name of, and acting for, the said Constituent members of S. Paul's Chapel, to pay all spiritual obedience to the Right Rev. William Skinner and his successors to the office of Bishop in the Diocese of Aberdeen, under the following articles and conditions, under

which we join the Scottish Episcopal Church, viz. :—That all the present rights and privileges of the Members of S. Paul's Chapel (particularly as set forth in the Constitution or Decree Arbitral pronounced by the late George Moir of Scotstown, Esq., and extension thereof, copies of which are herewith produced and signed as relatives hereto) shall remain entire and be secure in the Union, more particularly the choice of the Clergyman, the sole management of the Funds, and the continued use and preservation to the Chapel of the Liturgy, including the Catechism of the Church of England, none of which rights and privileges shall be infringed upon without incurring the dissolution of the said Voluntary Union. And we further promise to call upon and require our Clergymen for the time being to subscribe the Canons of the said Scottish Episcopal Church in the form prescribed, (but always in accordance with the continued use of the Book of Common Prayer of the Church of England) so that the Congregation may be henceforth constituted and recognized as a regular Congregation of the said Church before mentioned."

To this we would add the following Protest of Sir W. Dunbar against a petition presented to the House of Lords regarding the schism among the Scotch Episcopalians:—

"*A Protest of the Rev. Sir William Dunbar, Bart.*

"Having accidentally learned, late in the evening of Saturday, the 3rd inst. that a document had been for three days lying in this city for signature, by the English Episcopalians resident here, purporting to be a a petition to Parliament, praying, as I am informed by one who saw it partially, that Parliament would empower and require the Archbishop of Canterbury for the time being to induct all English Episcopal ministers who should officiate henceforth in Scotland, or would appoint an English bishop to exercise jurisdiction over the English Episcopalian congregations in Scotland :

"Having also learned that this document, on the one hand, professes to express the mind of all English Episcopalians in

Scotland, while, on the other there are English Episcopalians in this city to whom no notice was given that such petition was in existence:

"Having also ascertained that the intimation sent to some of the members of St. Paul's congregation, requesting them to sign the petition, was made in a printed circular, dated "S. Paul's Chapel, Thursday, March 1, 1849:"

"Having also met with persons who had signed it, but who confessed they had not read the document, nor heard it read:

"Having also had no opportunity of seeing it myself, as, before the time when I heard of it, it was to be sent to Edinburgh, where, it would appear, it is also receiving signatures:

"I, who have been for seven years the minister of the said S. Paul's Chapel, do feel aggrieved by this conduct on the part of those who have put this petition into circulation, and also fully justified in concluding, from the clandestine character of the transaction, that something is in contemplation affecting the privileges of English Episcopalians in Scotland, and of which those who have signed it, as well as those who have not seen it, may not be aware.

"Under these circumstances I feel myself called upon to put forth the following

"PROTEST.

"I protest, in my own name, and in the name of such as may agree with me, against the steps thus taken with a view to effect an alteration of the law affecting English Episcopalians in Scotland.

"If it should appear desirable to others that an alteration should be made, I hereby, as above, protest against its being attempted without admitting to consultation on the subject all who are interested; and especially against procuring the signatures of the congregation of St. Paul's Chapel without apprising me, the senior minister thereof—and until within the last few months, the sole minister—as has been done on the present occasion, so that

I might have an opportunity of examining the matter, and of deliberating with them in reference to it.

"(Signed) WILLIAM DUNBAR, BART.
"Presbyter of the Church of England, and Senior Minister of S. Paul's Chapel, Aberdeen.

'Aberdeen, March 5, 1849.'

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"Junii 2 1843. Cum Edvardus Bouverie Pusey, S. T. P. Ædis Christi Canonicus, necnon Linguæ Hebraicæ Professor Regius, in concione intra Universitatem Maii 14^to^ proxime elapso habita, quædam Doctrinæ Ecclesiæ Anglicanæ dissona et contraria protulisse delatus fuerit; Idemque Edvardus Bouverie Pusey, S. T.P. postulante Vice-Cancellario concionis suæ verum exemplar eisdem terminis conscriptum virtute juramenti tradiderit: Mihi igitur Vice-Cancellario verbis quæ in quæstionem vocabantur in medium prolatis et rite perpensis, adhibito consilio sex aliorum Sanctæ Theologiæ Doctorum, scilicet D. Doctoris Jenkyns, D. Doctoris Hawkins, D. Doctoris Symons, D Doctoris Jelf, D. Doctoris Ogilvie, nec non et Prælectoris Dominæ Margaretæ Comitissæ de Richmond, criminis objecti dictum Edvardum Bouverie Pusey, S. T. P. reum inventum, a munere prædicandi intra præcinctum Universitatis per duos annos suspendere placuit.

"P. Wynter, Vice-Cancellarius,
"Philippus Bliss, Registrarius, Univ. Oxon."

Against this sentence Dr. Pusey protested as follows:—

PROTEST.

"MR. VICE-CHANCELLOR.—You will be assured that the following Protest, which I feel it my duty to the Church to deliver, is written with entire respect for your office, and without any imputation on yourself individually.

"I have stated to you on different occasions, as opportunity

offered, that I was at a loss to conceive what in my sermon could be construed into discordance with the formularies of our Church; I have requested you to adopt that alternative in the Statutes which allows the accused a hearing; I have again and again requested that the definite propositions which were thought to be at variance with our formularies should, according to the alternative of the Statute, be proposed to me. I have declared repeatedly, my entire assent, *ex animo*, to all the doctrinal statements of our Church on this subject, and have, as far as I had opportunity, declared my sincere and entire consent to them individually; I have ground to think, that as no propositions out of my sermon have been exhibited to me as at variance with the doctrine of our Church, so neither can they; but that I have been condemned either on a mistaken construction of my words, founded upon the doctrinal opinions of my judges, or on grounds distinct from the formularies of our Church.

"Under these circumstances, since the Statute manifestly contemplates certain grave and definite instances of contrariety and discordance from the formularies of our Church, I feel it my duty to protest against the late sentence against me, as unstatutable, as well as unjust. I remain, Mr. Vice-Chancellor, your humble servant,

"E. B. PUSEY."

"*Christ Church, June* 2, 1843."

"MR. VICE-CHANCELLOR,—When I drew out my protest, I felt myself bound not to allude to the fact, that, after it was announced to me that my sermon had been condemned, I received confidential communications from yourself. I had been informed, when I received them, that the fact of my having received them, as well as their contents, was strictly confidential, and this injunction to entire silence had not been removed. I felt it, therefore, even my duty to ascertain that there was nothing in my protest which could trench upon that confidence.

"I expressed to yourself privately at the time, my sense of the kindness of *your* intentions personally, in making to me the

first of these communications; and of this I was thinking when in my protest I spoke of 'not casting any imputation on yourself individually.'

"To the nature of these communications I can make no allusion, since you saw right to impose silence upon me. It is sufficient to say, that after they were concluded, I received a message from yourself,—'*Dr. Pusey has my full authority for saying that he has had no hearing.*' It ever was and is my full conviction, that had I had the hearing which (for the sake of the University and the Church) I earnestly asked for, I must have been acquitted.

"These communications, then, in no way affect my protest. I add this explanation, because while I retain my strong conviction that my sentence was both 'unstatutable and unjust,' it is right since I am now at liberty to do so, to acknowledge the kindness of your own intentions to me individually.—I remain, Mr. Vice-Chancellor, your humble servant, "E. B. PUSEY."

"*Christ Church, June* 6, 1843."

"MR. VICE-CHANCELLOR,—We, the undersigned members of Convocation, and Bachelors of Civil Law, beg permission respectfully to address you on the subject of the sentence lately pronounced by you on Dr. Pusey: with the request that you will make known to the University the grounds upon which that sentence was passed, that we may know what statements of doctrine it is intended to mark as dissonant from or contrary to the doctrine and discipline of the Church of England as publicly received."

"GENTLEMEN,—Respecting as I do the motives of those who have signed the paper conveyed to me by you, and ready as I am at all times to satisfy the reasonable demand of members of Convocation, I regret that I cannot in the present instance comply with their request. It is my plain duty as Vice Chancellor to abide by the statutes of the University, and as these do not prescribe, so I have scarcely a doubt they do not permit, the course which is now suggested to me. For the silence of the statutes on this point, satisfactory reasons may be presumed—reasons

which are not applicable to me alone, but to yourselves individually, and to the University at large.

"I beg to subscribe myself, &c.

"The Rev. H. Wall, E. P. Eden, E. Hill, &c."

A correspondence* followed between Dr. Wynter and E. Badeley, Esq., Barrister-at-law and Master of Arts of Brazennose College, who wrote to inform him, that he was entrusted with an address 'from more than 230 non-resident members of Convocation, respecting the proceedings lately adopted against the Rev. Dr. Pusey, and begged to know when it would be convenient to him to receive it.'

The Vice-Chancellor replied, that he would receive Mr. Badeley, 'or any other gentleman,' but could not promise to receive the address, not knowing its contents. Mr. Badeley then sent a copy of the address and asked whether he would receive it? and if so, whether it should be sent by post?

Dr. Wynter replied:—

"S. John's College, Oxford, August 1, 1843.

"SIR,—I have to acknowledge your letter of yesterday's date, with a copy of the address, which you inform me has been intrusted to your care in order to its being presented to me.

"After the address shall have reached my hands, I shall be enabled to tell you whether I will receive it or not.

"I should not wish to put you to the trouble of coming down to Oxford, if transmitting the address by the post would answer your purpose. I remain, Sir, your faithful servant,

"P. WYNTER, V.C."

"E. Badeley, Esq."

The address was as follows:—

'*To the Rev. the Vice-Chancellor of the University of Oxford.*

"We the undersigned non-resident members of Convocation, beg leave respectfully to express our serious regret at the course which you have adopted with reference to Dr Pusey's sermon.

"We deprecate that construction of the statute under which Dr.

* "Times," Aug. 19. 1843.

Pusey has been condemned; which, contrary to the general principles of justice, subjects a person to penalties without affording him the means of explanation or defence; and we think that the interests of the Church and of the University require, that when a sermon is adjudged unsound, the points in which its unsoundness consists should be distinctly stated, if the condemnation of it is intended to operate either as a caution to other preachers, or as a check to the reception of doctrines supposed to be erroneous.

(*Signed*) "DUNGANNON, M.A., Christ Church.
"COURTENAY, B.C.L., All Souls, M.P.
"W. E. GLADSTONE, Christ Church.
"JOHN TAYLOR COLERIDGE, M.A., Exeter."

Dr Wynter's reply, together with the address itself, reached Mr. Badeley, at the Temple, not by the post, but by the hands of the University Bedel, who was sent to London for this purpose; it was thus worded:—

"S. John's College, Oxford, August 4, 1843.

"SIR,—The address, which, as you inform me, you were commissioned to present to me, reached me by yesterday's post; I return it to you by the hands of my Bedel.

"When a document of a similar nature, upon the same subject, was some time since presented to me, I was induced, from respect for the presumed motives of those who signed it, not only to receive it, but to state the ground on which I felt myself precluded from complying with the request which it contained. But the paper which you have transmitted to me, presents itself to me under very different circumstances, and demands from me a different course of procedure.

"In whatever point of view I feel myself at liberty to regard it, whether as addressed to me in my individual or my official capacity, it is deserving of the strongest censure.

"In the former case, it imputes to me, by implication, that in a matter wherein every thoughtful man occupying my position would most deeply feel its painful responsibilities, I have acted without due deliberation, and am capable of being influenced by many to concede that which I have already denied to a few.

Assuming it to be addressed to me in my public capacity, a graver character attaches to it. If it be not altogether nugatory, then is it an unbecoming and unstatutable attempt to overawe the Resident Governor of the University in the execution of his office.

"In either case, I refuse to receive it; and I hold it to be my duty to admonish those who may have hastily signed it, while I warn others who may have been active in promoting it, to have a more careful regard to the oaths by which they bound themselves upon admission to their several degrees; this act of theirs having a direct tendency to foment, if not create, divisions in the University, to disturb its peace, and interfere with its orderly government.

"I am, Sir, your faithful, humble servant,

"P. WYNTER, V.C."

"E. Badeley, Esq., M.A."

I—PAGE 59.

Having been fortunate enough to procure the pamphlet lately written by Messrs. Palmer and Perceval, we purpose supplying the deficiency in our text, and beg to present to our readers the

"*Suggestions for the formation of an Association of the Church.*

"'It will readily be allowed by all reflecting persons, that events have occurred within the last few years calculated to inspire the true members and friends of the Church with the deepest uneasiness The privilege possessed by parties hostile to her doctrine, ritual, and polity, of legislating for her,—their avowed and increasing efforts against her,—their close alliance with such as openly reject the Christian faith,—and the lax and unsound principles of many who profess and even think themselves her friends, —these things have been displayed before our eyes, and sounded in our ears, until from their very repetition we almost forget to regard them with alarm.

"The most obvious dangers are those which impend over the Church as an Establishment; but to these it is not here proposed to direct attention. However necessary it may be, on the proper occasion, to resist all measures which threaten the security of ecclesiastical property and privileges, still it is felt that there are perils of a character more serious than those which beset the political rights and the temporalities of the clergy; and such, moreover, as admit and justify a more active opposition to them on the part of individual members of the Church. Every one, who has become acquainted with the literature of the day, must have observed the sedulous attempts made in various quarters to reconcile members of the Church to alterations in its Doctrines and Discipline. Projects of change, which include the annihilation of our creeds and the removal of doctrinal statements incidentally contained in our worship, have been boldly and assiduously put forth. Our services have been subjected to licentious criticisms, with a view of superseding some of them, and of entirely remodelling others. The very elementary principles of our ritual and discipline have been rudely questioned. Our apostolical polity has been ridiculed and denied.

"In ordinary times, such attempts might safely have been left to the counter operation of the good sense and practical wisdom, hitherto so distinguishing a feature in the English character: but the case is altered when account is taken of the spirit of the present age; which is confessedly disposed to regard points of religious belief with indifference, to sacrifice the interests of truth to notions of temporary convenience, and to indulge in a restless and intemperate desire of novelty and change.

"Under these circumstances, it has appeared expedient to members of the Church, in various parts of the kingdom, to form themselves into an association on a few broad principles of union which are calculated from their simplicity to recommend themselves to the approbation and support of Churchmen at large, and which may serve as the grounds of a defence of the Church's best interests against the immediate difficulties of the present day. They feel strongly, that no fear of the appearance of for-

wardness on their part should dissuade them from a design, which seems to be demanded of them by their affection towards that spiritual community, to which they owe their hopes of the world to come, and by a sense of duty to that God and Saviour who is its Founder and Defender. And they adopt this method of respectfully inviting their brethren, both clergy and laity, to take part in their undertaking.

"*Objects of the Association.*

"1. To maintain pure and inviolate the doctrines, the services, and the discipline of the Church; that is, to withstand all change, which involves the denial and suppression of doctrine, a departure from primitive practice in religious offices, or innovation upon the apostolical perogatives, order, and commission of bishops, priests, and deacons.

"2. To afford Churchmen an opportunity of exchanging their sentiments, and co-operating together on a large scale."

"It is right to state, (which is done on Mr. Newman's authority,) that Mr. Froude disapproved of these suggestions, because he was strongly against any society or association other than the Church itself; which objection, striking many others with like force, occasioned the idea of any such association to be speedily relinquished: only the necessity for increased exertions, in their several legitimate stations and limits, was felt and responded to by the bulk of those to whom the appeal was made."

"As eight years have elapsed since the address above referred to, was signed by the clergy, it may be interesting to many of them to know the terms in which it was expressed. The following is a copy of it, as circulated among the clergy for their subscription:—

"*To the Most Rev. Father in God, William, by Divine Providence Lord Archbishop of Canterbury, Primate of all England.*

"We, the undersigned clergy of England and Wales, are desirous of approaching your Grace with the expression of our

veneration for the sacred office to which by Divine Providence you have been called, of our respect and affection for your personal character and virtues, and of our gratitude for the firmness and discretion which you have evinced in a season of peculiar difficulty and danger.

"At a time, when events are daily passing before us which mark the growth of latitudinarian sentiments, and the ignorance which prevails concerning the spiritual claims of the Church, we are especially anxious to lay before your Grace the assurance of our devoted adherence to the apostolical doctrine and polity of the Church over which you preside, and of which we are ministers; and our deep-rooted attachment to that venerable Liturgy, in which she has embodied, in the language of ancient piety, the orthodox and primitive faith.

"And while we most earnestly deprecate that restless desire of change which would rashly innovate in spiritual matters, we are not less solicitous to declare our firm conviction, that should any thing, from the lapse of years or altered circumstances, require renewal or correction, your Grace, and our other spiritual rulers, may rely upon the cheerful co-operation and dutiful support of the clergy, in carrying into effect any measures that may tend to revive the discipline of ancient times, to strengthen the connexion between the bishops, clergy, and people, and to promote the purity, the efficiency, and the unity of the Church.'

II BIS—PAGE 61.

Whilst at Paris in 1850, we were requested, as a Brother of S. Vincent de Paul, to call on a lady, the daughter of one of the Prebendaries of A——— Cathedral, and the wife of an officer in Her Majesty's service. We complied with the call, and on the following morning wended our way to the Rue de la P——, where, on finding the house where the object of our enquiry resided, we were ushered into a room in the attic—there was no

fire though in the depth of a severe winter—and here we were introduced to Mrs. M.: her story was harrowing; she had become a Catholic from conviction after a serious and prayerful study of that most precious volume—THE BIBLE. She had submitted her judgment to the teaching of the Catholic Church, regarding HER as the ONE PROPHET sent from God to direct all in the way of life, and as a consequence, her husband had left her, taking with him their only child, an infant scarce two years old, her mother had cast her off, and she was thrown upon the world. She had subsisted, or had rather tried to subsist, by taking in some sewing, and teaching English at half a franc a lesson, but her resources failed, and she was reduced to utter destitution and even starvation, for she had had no food for two days when we called on her, being recommended by some charitable individual to the S. A.—Conference of S. Vincent de Paul. We spoke to her of her friends, and enquired if they were acquainted with her present state. She answered in the affirmative, and stated that her mother had offered to receive her if she would abjure Popery—but she preferred starvation to the renouncing her God and periling her soul's salvation by apostacy. We administered what relief we could, and soon after she obtained a situation as a SERVANT in a family living on the confines of Belgium.

We might speak of Miss ——— (whose brother lately perished in the Crimea) being sent to a Lunatic Asylum, and there dying, calling for the assistance of a "Priest of God's Church." This step having been ADVISED by a clergyman of the Church of England and a Fellow of one of our Universities, AND SANCTIONED BY HER OWN MOTHER!!

While these pages were going through the Press, we were grieved at hearing that one of the clerical converts is now, or rather was, an inmate of the Liverpool Work House.

I BIS—PAGE 65

"*To the Right Hon. the Lords Spiritual and Temporal of the United Kingdom of Great Britain and Ireland, in Parliament assembled.*

The Petition of the undersigned Clergymen of the Church of England humbly showeth—

1. That your Petitioners view with unfeigned sorrow and alarm the late decision in the Ecclesiastical Courts in the several prosecutions of their reverend brethren, the Messrs. Escott, Chapman, and Henslowe, respecting Dissenting or Schismatic Baptism, and Church Burial; which latter rite is thereby made compulsory upon all Parochial Clergymen, in violation of their public pledge to obey the Church's rule and the statute law.

2. That your Petitioners esteem it most inconsistent and unreasonable to confer the peculiar privileges of the Church upon such as are not, nor ever have been, members of the same; and the height of injustice and oppression to compel its officers thereto, with respect to any who have never been received therein or have separated therefrom.

3. That [albeit her spiritual claims on our obedience be divine and authoritative, yet as a civil institution] the Church of England is such a voluntary association, inasmuch as each man's religious profession is, or should be, of his own free will and choice—none having right to compel another to adopt either this or that mode of faith, but each being free to follow that which he does believe to be the law of God.

4. That the said Church has peculiar ceremonies, rites, and privileges, reserved for those, and those only, who are members of the same.

5 That the mode of becoming a member thereof is plainly and clearly defined in the Book of Common Prayer; which Book, with the rites, ceremonies, and directions therein contained, has received the sanction of Parliament, by Act 13 and 14 Car. II., cap. 4, expressly establishing and confirming it, and no

other, as the ritual code and ceremonial of the said Church; and that such mode of admission into membership is, by baptism at the hands of a 'lawful' minister, lawfully and episcopally ordained 'according to the order' of the said Church.

6. That by the Act 52 Geo. III., cap. 146, it is enjoined that the names of all persons so baptized, and admitted members as aforesaid, shall be enrolled as such in the parochial registers which are officially kept by the Minister of every parish in England—no other baptisms, or alleged baptisms, being recognizable therein as conferring admission to membership in the said Church.

7. That the Rubric prefixed to the office for the Burial of the Dead, in the Book of Common Prayer, so sanctioned and established by Parliament as aforesaid, directs that such 'office is not to be used for any that die unbaptized,' 'or excommunicate or have laid,' &c., or, in other words, that have not been admitted by the Holy Sacrament of Baptism, as prescribed by the Book of Common Prayer, and duly registered according to law as members of the said Church, or have been cut off by authority or their own act, from its communion.

8. That notwithstanding such prohibition, and the Act of Parliament which expressly sanctions and establishes it, your Petitioners, as officiating ministers of a voluntary association, the United Church of England and Ireland as aforesaid, are, by reason of the precedent of these late decisions in the Ecclesiastical Courts, now daily liable to be called on and compelled—by, as they believe, a mistaken and unconstitutional decision—to use that office, and the privilege of burial as members, with respect to those who have never been admitted or registered, nor could be registered, as such; and that, consequently, the number of such prosecutions as those above referred to must indefinitely increase, or your Petitioners and their brethren, the other officiating ministers of the United Church of England and Ireland, be compelled to violate their sense of the demands of reason and consistency, of the due discipline of their Church, and the principle embodied in the constitution of that Church and the laws of the Realm.

9. Your Petitioners, therefore, humbly pray that your Lordships would be pleased to take these facts into your gracious consideration, and to make such order thereupon as to your wisdom shall seem meet, to relieve your Petitioners and their Reverend brethren from the grievance and anomaly of being exposed to prosecution in the Ecclesiastical Courts, for fulfilling those directions which their reason, their solemn engagements, the rules of their Church, and the Acts of Parliament alike enjoin.

And your Petitioners shall ever pray, &c."

A periodical, to whom we are already much indebted, thus speaks of this decision of Sir H. J. Fust—"Here is the officer of the Metropolitan, or, in other words, the Metropolitan, fining and ruining the clergy because they will not betray the Church, and Separatists are permitted to form an unholy league with the Archbishop of Canterbury himself, for the strange purpose of showing that their ministerial commission is as good as his own. The tyranny of a State is bad enough, but for a Church to encourage schism and to oppress the clergy alone, is still more intolerable."

"*Address of the Clergy of the Deanery of ——— in the Diocess of ——, to his Grace the Archbishop of Canterbury and the Right Reverend the Lord Bishop of the Diocess of ———.*

"We, the undersigned Clergy of the Deanery of ———, in your Diocess, beg leave with the greatest respect to call your —— attention to a recent decision pronounced by the Judge of the Court of Arches *in re* Escott.

"Such a decision does not merely recognize (what was never recognized by any general council) the validity of Lay Baptism, and indeed of Baptism administered by Separatists, but also requires a clergyman, under pain of suspension for three months, to read the Burial Service of the Church over those who deliberately and wilfully continue in a state of separation from Her communion.

"Such a state of the law is at variance as well with

Scripture and reason, as with the real principles of the Constitution.

"We hope, therefore, for your ——— speedy cooperation in bringing about such measures as may release us from this hardship and tyranny over our consciences. And that, as the authority of the Court of Arches emanated from the Primate of all England, there can be no real difficulty in procuring for us immediate redress."

A member of the Committee has written to us conveying the information that the above Petition was never presented, and that the Committee, consisting, after the writer's submission to the Church, of

Rev. T. W. Allies, Rector of Launton,
Rev. W. H. Henslowe, P. C., Tottenhill,
Rev. W. H Mountain, Vicar of Hemel, Hempstead,
Rev. I. U. Cooke, Vicar of East Lutworth,
Rev. W. H. Church, Vicar of Geddington,

only succeeded in obtaining 126 signatures.

J—Page 74.

The following from the *Guardian* will prove the steps taken by the zealous Dean of Westminster to preclude Catholics from praying at the shrine of S. Edward the Confessor:—

"It is customary to turn all persons out of Westminster Abbey immediately after each service, and to keep the Abbey strictly closed every year on the 13th of October—S. Edward the Confessor's Day. A worthy lady, who is said to be as well known at the Abbey as the Dean himself—if not better—explained this circumstance to a clergyman last Friday as follows:—Mrs. M'E——,—'Ah! the Abbey will be closed to-morrow; always is on the 13th of October.' Clergyman—'Indeed! how is that?' Mrs. M'E——,—'Oh! it's the Dean's orders; you

see it is Edward the Confessor's Day, and the Catholics *will* come and say their prayers here on that day, so we are obliged to shut up the Abbey to keep them out; *very unpleasant, ain't it?*"

And we are assured by Mr. Mason Neile that the only relics which have escaped the ruthless and sacrilegious hands of Anglicanism are those of S. Edward and S. Cuthbert, the latter concealed to this day by a member of his Order in the Cathedral of Durham.

"We mourn not for our abbey-lands; e'en pass they as they may!
But we mourn because the tyrant found a richer spoil than they:
He cast away, as a thing defiled, the remembrance of the just;
And the relics of our martyrs he scattered to the dust;
Yet two at least, in their holy shrines, escaped the spoiler's hand,
And S. Cuthbert and S. Edward might alone redeem a land!"

K—Page 81.

That the Passages now read from the book entitled 'The Ideal of a Christian Church considered" are utterly inconsistent with the Articles of Religion of the Church of England, and with the Declaration in respect of those Articles made and subscribed by William George Ward previously and in order to his being admitted to the Degrees of B.A. and M.A. respectively, and with the good faith of him the said William George Ward in respect of such Declaration and Subscription.*

* P. 45 (note). I know no single movement in the Church except Arianism in the fourth century, which seems to me so wholly destitute of all claims on our sympathy and regard, as the English Reformation.

P. 473. For my own part I think it would not be right to conceal, indeed I am anxious openly to express, my own most firm and undoubting conviction,—that were we as a Church to pursue such a line of conduct as has been here sketched, in proportion

as we did so, we should be taught from above to discern and appreciate the plain marks of Divine wisdom and authority in the Roman Church, to repent in sorrow and bitterness of heart our great sin in deserting her communion, and to sue humbly at her feet for pardon and restoration.'

P. 68. That the phrase "teaching of the Prayer-Book" conveys a definite and important meaning, I do not deny; considering that it is mainly a selection from the Breviary, it is not surprising that the Prayer-Book should, on the whole, breathe an uniform, most edifying, deeply orthodox, spirit; a spirit which corresponds to one particular body of doctrine, and not to its contradictory. Again, that the phrase, "teaching of the Articles," conveys a definite meaning, I cannot deny; for (excepting the five first, which belong to the old theology) they also breathe an uniform intelligible spirit. But then these respective spirits are not different merely, but absolutely contradictory; as well could a student in the heathen schools have imbibed at once the Stoic and the Epicurean philosophies, as could a humble member of our Church at the present time learn his creed both from Prayer-Book and Articles. This I set out at length in two Pamphlets, with an Appendix, which I published three years ago; and it cannot therefore be necessary to go again over the same ground: though something must be added, occasionally in notes, and more methodically in a future chapter. The manner in which the dry wording of the Articles can be divorced from their natural spirit, and accepted by an orthodox believer; how their *prima facie* meaning is evaded, and the artifice of their inventors thrown back in recoil on themselves; this, and the arguments which prove the honesty of this, have now been for some time before the public.

P. 100 (note). In my Pamphlets three years since, I distinctly charged the Reformers with fully tolerating the absence from the Articles of any *real* anti-Roman determination, so only they were allowed to preserve an *apparent* one: a charge, which I here beg as distinctly to repeat.

P. 479. Our twelfth Article is as plain as words can make it, on the 'evangelical' side: (observe in particular the word "necessarily"); of course I think its natural meaning may be explained away, for I subscribe it myself in a non-natural sense.

P. 565. We find, oh most joyful, most wonderful, most unexpected sight! we find the whole cycle of Roman doctrine gradually possessing numbers of English Churchmen.

P. 567. Three years have passed since I said plainly, that in subscribing the Articles, I renounce no one Roman doctrine.'

L—Page 81.

If this Proposition is affirmed, the following Proposition will be submitted to the House:—

That the said William George Ward has disentitled himself to the rights and privileges conveyed by the said Degrees, and is hereby degraded from the said Degrees of B.A. and M.A. respectively.

M—Page 81.

1. After the words,—

'——Et ut Hæreticos, Schismaticos, et quoscunque alios minus recte de fide Catholica, et Doctrina vel Disciplina Ecclesiæ Anglicanæ, sentientes, procul a finibus Universitatis amandandos curet.

Quem in finem, quo quisque modo erga Doctrinam vel Disciplinam Ecclesiæ Anglicanæ affectus sit, Subscriptionis criterio explorandi ipsi jus ac potestas esto'—

it will be proposed to insert the following:

Quoniam vero Articulos illos Fidei et Religionis, in quibus male-sanæ opiniones, et præsertim Romanensium errores reprehenduntur, ita nonnuli perperam interpretati sunt, ut erroribus istis vix aut ne vix quidem adversari videantur, nemini posthac, qui coram Vice-Cancellario, utpote minus recte de Doctrina vel Disciplina Ecclesiæ Anglicanæ sentiens, conveniatur, Articulis subscribere fas sit, nisi prius Declarationi subscripserit sub hac forma:

Ego *A. B.* Articulis Fidei et Religionis, necnon tribus Articulis

in Canone XXXVI°. comprehensis subscripturus profiteor, fide mea data huic Universitati, me Articulis istis omnibus et singulis eo sensu subscripturum, in quo eos ex animo credo et primitus editos esse, et nunc mihi ab Universitate propositos tanquam opinionum mearum certum ac indubitatum signum.

Also in the next sentence of the existing Statute, beginning Quod si quis S. Ordinibus initiatus,' before the words 'subscribere a Vice-Cancellario requisitus,' to insert the following words,—

una cum Declaratione supra-recitata.

2. It will also be proposed in the said sentence to omit the words 'S. Ordinibus initiatus.'

Should these alterations be approved, that part of the Statute Tit. XVII. Sect. III. § 2. *De Auctoritate et Officio Vice-Cancellarii*, which will be affected by them, will stand as follows:

——Et ut Hæreticos, Schismaticos, et quoscunque alios minus recte de fide Catholica et Doctrina vel Disciplina Ecclesiæ Anglicanæ, sentientes, procul a finibus Universitatis amandandos curet.

Quem in finem, quo quisque modo erga Doctrinam vel Disciplinam Ecclesiæ Anglicanæ affectus sit, Subscriptionis criterio explorandi ipsi jus ac potestas esto. Quoniam vero Articulis illos Fidei et Religionis, in quibus male-sanæ opiniones, et præsertim Romanensium errores, reprehenduntur, ita nonnulli perperam interpretati sunt, ut erroribus istis vix aut ne vix quidem adversari videantur, nemini posthac, qui coram Vice-Cancellario, utpote minus recte de Doctrina vel Disciplina Ecclesiæ Anglicanæ sentiens, conveniatur, Articulis subscribere fas sit, nisi prius Declarationi subscripserit sub hac forma:

Ego *A.B.* Articulis Fidei et Religionis necnon tribus Articulis in Canone XXXVI°. comprehensis subscripturus, profiteor, fide mea data huic Universitati, me Articulis istis omnibus et singulis eo sensu subscripturum, in quo eos ex animo credo et primitus editos esse, et nunc mihi ab Universitate propositos tanquam opinionum mearum certum ac indubitatum signum.

Quod si quis (sive Præfectus Domus cujusvis, sive alius quis) Articulis Fidei et Religionis, a Synodo Londini A.D. 1562, editis et confirmatis; necnon tribus Articulis comprehensis Canone XXXVI°. Libri Constitutionam ac Canonum Ecclesiasticorum, editi in Synodo Londini cœpta A.D. 1603, una cum Declaratione supra-recitata, subscribere a Vice-Cancellario requisitus ter abnuerit seu recusaverit, ipso facto ab Universitate exterminetur et banniatur.

B. P. SYMONS, Vice-Chancellor.

Delegate's Room, Dec. 13, 1844.

N—PAGE 81.

THE LATIN PROTEST OF W. G. WARD.

"PROTESTATIO GULIELMI GEORGII WARD, MAGISTRE ARTIUM ET PRESBYTER IN ECCLESIA ANGLICANA CONTRA SENTENTIAM QUONDAM DEGRADATIONES IN VENERABILE DOMO CONVOCATIONIS UNIVERSITATIS OXONIENSIS DIE TRIDECIMO FEBRUARII, A.D. MDCCCXLV, PROPOSITÆM VEL PROPONENDAM.

"Ego Gulielmus Georgius Ward, Magister Artium publice et solemniter per hoc instrumentum protestor nullam esse omnino in venerabile hâc Domo Convocationis vim auctoritatem aut potestatem judicande vel decernendi degradationis caussâ utrum nunc ego dictus Gulielmus Georgius Ward in libri enlilulier est. 'The Ideal of a Christian Church considered in comparison with existing practice,' quid quam Articulis Fidei et Religionis in synodo Londini habita A.D. MDLXII, editis et conformatis dissonum aut contrarium protulerim vel admesorem favio nullam esse omnino in venerabile hâc Domo vim auctoritatem aut potestatem me propter ullam hujusmodi causam vel prœtextum gradu mei Magistro Artium vel gradu meo Bacculaurii Artium prevaudi Flom si (quod apsit) conhegeret upper Vice-Cancellarium Procurabores et majorem partim Magistrorum Regentuem

et non Regentuem in degradationis ligem vel sententiam contra me suscendam sire decretum pronuncundum hodie consectetur protestor et per instrumentum hoc publicum in Domo Convocationis a me reutatum omnes qui hodie adsunt certiores facio me ligem istam vel sententiam sire deiretum et degradationem pro ingestâ irretâ vacuâ et plani nullâ semper habiturum et quo cunque possem modo proe et legitime everuerum.

" Datum et reutatem per me in Domo Convocationis die tredcimo mensis Februarii, A.D. MDCCCXLV.

" GULIELMUS GEORGIUS WARD."

MY DEAR—, You ask me what I should do in case this new Test, to be proposed to Convocation, should pass. I would say at once, that others, not so immediately affected or intended by this Test as I am, need not, I should think, make up their minds yet. I plainly have no choice; it is not meant that I should take it, nor can I.

You will not mistake me; I sign the Articles as I ever have since I have known what Catholic Antiquity is (to which our Church guides us) in their " literal grammatical sense,' determined, where it is ambiguous, by " the faith of the whole Church" (as good Bishop Ken says) " before East and West were divided." It is to me quite plain that is so doing I am following the guidance of our Church.

The proposed Test restrains that liberty which Archbishop Laud won for us.

Hitherto High and Low Church have been comprised under the same Articles.

And I have felt that in these sad confusions of our Church, things must so remain, until, by the mercy of Almighty God, we be brought more nearly into one mind.

But as long as this is so, the Articles cannot be, (which the new Test requires) " certum atque indubitatum opinionum signum."

How can they be any " certain and indubitable token of opinion" when they can be signed by myself and—? This new Test requires that they should be: one then of the two parties who have hitherto signed them must be excluded. We know that those who framed the Test are opposed to such as myself. It is clear then who are henceforth excluded. The Test is indeed at once miserably vague and stringent; vague enough to tempt people to take it, too stringent in its conclusion to enable me to take it with a good conscience.

Beginning and end do harmonize, if it be regarded as a revival of the Puritan "Anti-Declaration" that the Articles should be interpreted according to "the consent of divines;" they do not in any other case. This shifting of ground would indeed (were not so much at stake) be somewhat curious; how those who speak so much of "fallible men" would require us now to be bound in the interpretation of the Articles by the private judgment of the Reformers (it being assumed, for convenience sake, that Cranmer, Ridley, and Hooper, agreed among themselves), instead of Archbishop Laud's broader and truer rule, "according to the analogy of the faith." It would indeed be well, if all who have urged on this test, could sign the 1st and 8th Articles, in the same sense as Cranmer and Jewell. Well, indeed, would it be for our Church, if all could sign the 27th in the same sense as all the Reformers, except perhaps Hooper. One could have wished that before this Test had been proposed to us, the board who accepted it and proposed it to us, had thought of ascertaining among themselves whether they themselves all took all and singular of the Articles in one and the same sense.

And yet while they enjoy this latitude, how can the signature of the Articles be any certain and indubitable token of people's opinions?

However, this is matter for others; my concern is with myself.

I have too much reason to know that my own signature of the Articles would not satisfy some of those from whom this Test emanates, since, when a year and a half ago, I declared repeatedly (as I then stated) that I accepted and would subcribe *ex animo*, every statement of our Formularies on the solemn subject upon which I preached, that offer was rejected; and this on the very ground (I subsequently learnt) that they did not trust my interpretation.

When, then, they require that the signature should be "certum atque indubitatum opinionum mearum signum," it is plain that they mean something more than what I offered, and they refused to accept.

The Articles I now sign in the way in which from Archbishop Laud's time they have been proposed by the Church: this Test I should have to receive not from the Church, but from the *University*, in the sense in which it is proposed to me by them. Could I then ever so much satisfy myself that I could take the Test according to any general meaning of the words, I must know from past experience that I should not take it in the sense in which it was proposed to me.

I could not then take it without a feeling of dishonesty.

You will imagine that I feel the responsibility of making such a declaration, knowing, as I must, that in case, in the present state of excitement, the statute should pass, younger men, whom it might involve in various difficulties, might be influenced by my example. I know, too, of course, that some will be the more anxious to press the Test, in hopes that my refusal to take it may end in my removal from this place. Whether it would or no I know not. But whatever be the result, it seems to me the straightforward course. It is best in cases of great moment, that people should know the effect of what they are doing.

I am ashamed to write so much about myself, but I cannot explain myself in few words. What is my case, would probably, be that of others. It has often been painful to witness the apparent want of seriousness in people when things far more serious than office, or home, or even one's allotted duties in God's vineyard have been at stake. But people can feel more readily what it is to lose office and home, and the associations of the greater part of life. It will be a great gain, if what is done is done with deep earnestness. For myself, I cheerfully commit all things into His hands, Who ordereth all things well, and from Whom I deserve nothing.

Ever yours, affectionately,

E. B. Pusey.

Christ Church, Advent, Ember Week, 1844,—*Tuesday.*

O—Page 87.

The Tractarians, in their zeal for the dogma of Prayers for the Dead, were fully aware that on this point the Establishment differed from all the various bodies of Christians and even the Jews, and therefore their object in asserting this dogma of Catholicity was to harmonize their views with the Church of the East and the West, previous to the schism of the Council of Florence. Consequently, a member of the School referred to the case of Brooks v. Woolfrey, where Sir H. Jenner decided, on 12th Dec., 1838, "that the offence

imputed by the articles had not been sustained; that no authority or canon had been pointed out by which the practice had been expressly prohibited; and he was accordingly of opinion, that, if the articles were proved, the facts would not subject the party to ecclesiastical censure, as far as regarded the illegality of the inscription on the tombstone. That part of the articles must, therefore, be rejected"—founding his decision on the inscription placed on the tombstone of Barrow, Bishop of S. Asaph—"O vos, transeuntes in domum Domini, in domum orationis, orate pro conservo vestro, ut inveniat misericordiam in die Domini."

P—Page 105.

Mr. M'Mullen, (Fellow of Corpus Christi College,) was obliged in due course to proceed to the degree of Bachelor of Divinity. All that has ever been required to the attainment of these titles, is that the candidate should have taken his degree in Arts, B.A. and M.A. (which of late years implies a general examination), that he should have received Holy Orders, have resided certain years in the study of theology, and have performed certain exercises—in practice the degree has been granted to all clerical M.A's who possess the requisite standing, paid the fees, and performed the exercises. Dr. Hampden, then Professor of Divinity, having secured Dr. Burton, sent Mr. M'Mullen the following note:—

"*Ch. Ch., June* 11, 1842.

"The Regius Professor of Divinity encloses these subjects to Mr. M'Mullen for the divinity exercises, agreeably to his request. The Professor will thank Mr. M'Mullen to give him a week's notice of the day when he wishes to read his exercise. *He should also mention that he expects to have copies*

of the exercises delivered to him after the reading of them— (a thing wholly unprecedented.)

"1. The Church of England does not teach, nor can it be proved from Scripture, that any change takes place in the elements at consecration in the Lord's Supper.

"2. It is a mode of expression calculated to give erroneous views of Divine Revelation, to speak of Scripture and Catholic Tradition as joint authorities in the matter of Christian doctrine."

Mr. M'Mullen, perceiving from the wording of the Theses that the Professor desired to entrap him, requested to be allowed to write on the 8th and 28th Articles. "It seemed impossible (says a writer in the "*Christian Remembrancer*") that a proposal so reasonable should be rejected by a Professor who had allowed other candidates to select their own subjects, but Dr. Hampden drew a subtle distinction between this and Mr. M'Mullen's case, because as the latter had requested subjects from the Professor, he was bound to write on them —though why so bound he did not think fit to explain." Mr. M'Mullen having examined the statutes, and finding there no admission of Dr. Hampden's claim to select the subject, entered into a correspondence in which he was so far successful as to get the Professor to intimate that he by no means prescribed to Mr. M'Mullen the view which he was to take of the Theses, or restrict the tone of his argument. He merely stated on each case the proposition on which the disputation is to turn. Mr. M'Mullen then appealed to the Vice-Chancellor (the redoubtable Dr. Wynter) who declined to decide, and reminded Mr. M'Mullen that "his notices should be in Latin"; Dr. Hampden also refused to preside, and after having appealed again to the Vice-Chancellor and the Heads of the Houses, he had recourse to law—the assessor decided in his favor, but on Dr. Hampden's appeal against this judgment, Mr. M'Mullen was cast, and the sentence reversed

with costs. Mr. M'Mullen, in consequence of the new statute, accepted under protest the original theses which the Regius Professor had composed, and wrote and read his exercises on 18th and 19th April, 1844. After the reading of the first exercise the Professor pronounced the words, "*Non suffuit pro forma,*" "words which no one had ever heard before, and which certainly do not carry their own meaning with them, but which were understood to mean that he did not admit the exercise as qualifying Mr. M'Mullen for his degree." We shall not proceed further in this matter, as uninteresting to the generality of our readers, though we might show that in reality Dr. Wynter, and not Dr. Hampden, was Mr. M'Mullen's persecutor.

Q—Page 108.

We are indebted for the following paper to the pages of the "British Magazine," and most sincerely do we regret, as chroniclers of events that have occurred within our own memory, its decease, as the Editors were truly indefatigable in publishing documents respecting the Establishment, and in watching the movements of the Tractarian School.—

"*These Prayers may be had, and* names registered if desired *on application by letter to the* Rev. Dr. Pusey, *Ch. Ch., Oxford, or the* Rev. C. Marriott, *Oriel College, Oxford. Copies may be also had of* Mr. Parker, *Oxford, or* Mr. Burns, *Portman-street, Portman-square, London, at 2d. each, or 1s 6d per dozen.*"

Then follows the tract, which, in the copies we have seen, has no title page:—

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men. . . .

For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come to the knowledge of the truth.—1 Tim ii. 1, 3, 4.

MUTUAL INTERCESSION.

The promise of our Lord, Matt. xviii. 19, 'I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven,' invites us to unite our prayers when we desire a special blessing. The present time is one which demands not only our best endeavours, but our most earnest prayers for what can only come as a gift from above.

The divisions of Christendom are more felt as the intercourse of nations increases, and even amongst ourselves division is rife. *Unity and peace in the Church* must therefore be asked of Him who 'maketh men to be of one mind in a house.'

We are surrounded by numbers who live without God in the world, either from habits of vice, or from ignorance and carelessness. We may remonstrate with them to little purpose unless it please God to open their hearts. *The conversion of sinners and awakening of the listless*, is therefore a proper object for our united prayers.

We are placed in the midst of a world more than ever unbelieving and seducing, and are in continual danger of giving way to it, so as at least to slacken our efforts in advancing towards holiness. Hence *the advancement and perseverance of the faithful* is a thing for which we have need to seek help from above.

It is proposed, accordingly, to unite in prayer for—

1. The unity and peace of the Church,
2. The conversion of sinners, and awakening of the listless,
3. The advancement and perseverance of the faithful.

Those who agree thus to combine their intercessions, will be understood to seek not only the benefit of the whole Church, at home and abroad, but also especially that of each other, and of those who may from time to time be commended to their prayers.

Those who wish may have their names registered in order that they may be informed of particular objects, either of general interest, or connected with themselves or their own friends.

The several objects of intercession *should be remembered at the Holy Communion, with the prayer that the Memorial then made before God of the sacrifice on the Cross may be accepted on behalf of them.* But no one will be understood to bind himself to do this explicitly every time he communicates, or to exclude himself from continuing any practice that he has begun of devoting such prayers to any other pious aim.

Almost the whole of the Common Prayer of our Church is capable of application to each of these objects, and will be used with the more thought and earnestness if so applied.

Care must of course be taken not to distract the mind and overburden the memory; but with such precaution there can be no doubt that general prayers will be used the more seriously, and with less chance of inattention, when particular cases are kept in view.

It is obvious how many of the Psalms, as the Penitential Psalms, for instance, and the 119th, may be applied to these objects of intercession. Almost all that relates to the City of God has its bearing upon unity. All prayers that evil may be brought to an end are applicable to the conversion of sinners. All prayers for victory over enemies, and for nearer approach to God are applicable to spiritual advancement, and all prayers for protection, and preservation to the end, to perseverance.

Special forms of Prayer for Unity which are meant to be used on particular days have been for some time in circulation.

It may also be useful to distribute the seasons of the year for the several remembrance of each object, for example:—

Unity and Peace. Christmas time, Thursdays, especially in Lent and Holy Week, S. John Evangelist, S. Peter, Transfiguration, S. Mark, S. Bartholomew, S. Simon, and S. Jude.

Conversion. Advent, Wednesdays in Lent, especially Ash-Wednesday, Fridays, other days in Holy week, Circumcision, S. Stephen, Conversion of S. Paul, Annunciation, S. John Baptist, S. Matthew, S. James, S. Andrew.

Advancement and Perseverance. The Innocents, Septuagesima to Lent, Easter Week, Whitsuntide, Saturdays, especially in Lent, S. Thomas, Purification, S. Matthias, S. Barnabas, S. Philip, and S. James, S. Luke, S. Michael, All Saints.

The three objects may be also remembered on the three Rogation days, and again, as connected with the work of the Ministry, on the several Ember days at the four seasons. J. K.

Feast of S. Luke, 1846. E. B. P.

C. M.

In addition to the application of the services of the Church, or other devotions already in use, the following methods are recommended.

I.

A simple form of intercession, which can hardly be impracticable, or even difficult, to any one, is

Thrice every day, in honour of the Most Holy Trinity, to repeat the Lord's Prayer three times, applying it each time to one of the several objects.

II.

Another form, which might be adopted by those who use the 'Day Hours,' is to add at

THE THIRD HOUR,

The hour of the Descent of the Holy Ghost.

V. Jerusalem is built as a city,
R. That is at unity in itself,

For the peace and unity of the Church.

Ant. O pray for the peace of Jerusalem.

Collect. Vouchsafe, we beseech Thee, Almighty God, to grant unto the whole Christian people, and especially to Thy servants in [N], and all for whom our prayers are desired, unity, peace and true concord, *both visible* and invisible, through Jesus Christ our Lord.

AT THE SIXTH HOUR,

The hour of the Crucifixion.

V. Turn us, O God our Saviour.
R. And let thine anger cease from us.
Ant. O let the wickedness of the ungodly come to an end.

For the conversion of sinners, and awakening of the listless.

Collect. Almighty God, we beseech Thee to hear our prayers for such as sin against Thee, or neglect to serve Thee, especially those in [N] and others for whom our prayers are desired, that thou wouldest vouchsafe to bestow upon them true repentance, and an earnest desire to serve Thee, through Jesus Christ our Lord.

AT THE NINTH HOUR,

The hour of the Death of our Lord.

V. Thy God hath sent forth strength for thee. For the advancement and perseverance of the faithful.

R Stablish the thing, O God, that though hast wrought in us.

Ant. They will go from strength to strength, and unto the God of gods appeareth every one of them in Sion.

Collect. Vouchsafe, we beseech Thee, O Lord, to strengthen and confirm all Thy faithful, especially those in [N] and all others for whom we are desired to pray, and to lift them up more and more continually to heavenly desires, through Jesus Christ our Lord.

III.

Or the following Collects may be used for the several objects in addition to the Morning and Evening and Mid-day Prayers.

For Unity. St. Simon and St. Jude, that in the Accession service 'For Unity.'

For Conversion, &c. Third Sunday after Easter, Third Sunday in Advent.

For Advancement. Seventh and Fourteenth Sundays after Trinity.

For Perseverance. Fourth Sunday after Easter, Thirteenth Sunday after Trinity.

OR THESE,

For Unity and Concord.

O God, who biddest us dwell with one mind in Thine house, of Thy mercy put away from us all that causeth us to differ, that through Thy bountiful goodness we may keep the unity of the Spirit in the bond of peace.

We beseech Thee, Almighty God, that they for whom there is one Lord, one Faith, one Baptism, and one only Sacrifice, may be all of the same mind, and in charity with one another, that all may have one communion in Thee and with Thee evermore.

O God, who art love, grant to them that are born of Thee, and eat of Thy Bread, out of sincere love to bear one another's burdens; that Thy peace, which passeth all understanding, may keep our hearts and minds in Christ Jesus Thy Son our Lord, who with Thee, &c.

For the Conversion of a Sinner.

O Lord, call back to Thee Thy prodigal son [N], now wandering in the paths of sin and death; that turning again to Thee in the spirit of humiliation, he may obtain of Thee to be mercifully received.

O God, who wouldest not the death of a sinner, but rather that he may be converted and live; grant unto [N] the grace of saving repentance, through the offering of Thy Son, that turning to Thee with his whole heart he may attain everlasting salvation.

O Lord Jesu Christ, the good Shepherd, Who feedest with Thine own Body those whom Thou has redeemed with Thine own Blood, bring back the sheep that is astray to Thy fold, and make it worthy of Thine eternal pastures.

For Perseverance unto Death.

O God, who has willed that we, who are appointed to death, should yet know neither the day nor the hour thereof, grant to us Thy servants, that we may walk before Thee in holiness and righteousness all our days, and finally depart in peace, and die in the Lord, through Jesus Christ our Lord.

We beseech Thy great mercy, O Almighty God, that by the virtue of this Sacrament, Thou wilt vouchsafe to confirm us Thy servants in Thy grace, that in the hour of our death, the adversary may not prevail against us, but that we may obtain an entrance into life with Thy Holy Angels.

For the Tempted and Troubled.

O God, who art faithful, and sufferest us not to be tempted above that we are able, but with the temptation also makest a

way of escape, that we may be able to bear it, we humbly entreat Thy Majesty, that Thou wouldest graciously strengthen with heavenly aid Thy servants who rely on Thy mercy, and keep them with continual protection, that they may evermore wait on Thee, and never by any temptation be drawn away from Thee.

Almighty everlasting God, comfort of the sorrowful, and strength of the weary, may the prayers of all that call upon Thee in any trouble, come into Thy presence, that all may rejoice that in their necessity Thy mercy hath been with them.

The following brief Prayer, comprising these three several objects, is now in hourly use within our Church:

O blessed Jesu, give us the gift of Thy holy love, pardon of all our sins, and grace to persevere unto the end.

The additions to the Hours are subjoined in Latin, for those who may use them in that language.

AD TERTIAM.

V. Jerusalem ædificatur ut civitas.

R. Cujus participatio ejus in idipsum.

Ant. Rogate quæ ad pacem sunt Jerusalem.

Oratio. Dignare quæsumus, Omnipotens Deus, universo populo Christiano, ac præsertim famulis tuis in [N] habitantibus, cæterisque pro quibus orare tenemur, pacem, unitatem, et veram concordiam largiri, per &c.

AD SEXTAM

V. Converte nos Deus salutaris noster:

R. Et averte iram tuam a nobis.

Ant. Consumetur nequitia peccatorum.

Oratio. Exaudi quæsumus preces nostras, Omnipotens Deus pro iis qui in Te peccant, vel Tibi servire negligunt, præcipue in [N], cæterisque pro quibus orare tenemur, ut veram iis pœnitentiam largiri digneris, et Sancti Tui servitii fervens desiderium; per &c.

AD NONAM.

V. Manda Deus virtuti Tuæ;

R. Confirma hoc Deus, quod operatus es nobis.

Ant. Ibunt de virtute in virtutem : videbitur Deus Deorum in Sion.

Oratio. Dignare quesumus, Domine, omnes fideles Tuos, et præcipue eos qui sunt in [N], et cæteros omnes pro quibus orare tenemur, in tuo sancto servitio confortare et conservare, mentesque eorum ad cœlestia desideria erigere; Per D. N. J. C. qui Tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. AMEN."

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NOTICE.

"WHEREAS MR. ALEXANDER CHIROL, late assistant Curate of this Parish, has joined certain Schismatics and Sectarians generally called Romanists, and is thereby, *ipso facto*, DEPRIVED for the present of all the spiritual functions of HOLY ORDERS and EXCOMMUNICATED from the Church of England; andwhereas the said Mr. ALEXANDER CHIROL has been circulating letters, and otherwise tampering with the faith of certain of the Parishioners, endeavouring to induce them to join him in his sinful act of Schism and Apostacy, it is my duty, as the Parish Priest, to warn the Parishioners, and all other faithful members of the Church, and they are hereby warned against holding any intercourse by letter, speech, or otherwise with the said MR. ALEXANDER CHIROL until such time as he may be restored to the communion of the Church. The rule of Holy Scripture and the Church is, that the Faithful should not hold communion with Schismatics and Apostates, according to the precept of our Lord, 'If he shall neglect to hear the Church let him be unto thee as an heathen and a publican.' (S. Matthew xviii. 1.)

"The Parishioners are also requested to notice that the school room of S. Barnabas (in addition to the present services of Sunday) will be opened on Friday Evenings at 7 o'clock for an Evening Service.

"A plain Lecture will be delivered by the REV. WM. BENNETT for the benefit of the poor and those who seek religious instruction.

"The subject of the Lecture will turn upon the peculiar features of the Church of England as opposed to Dissent and the Schismatic Communion of Rome, called forth by the conduct of the late Curate.

"To commence next Friday, the 12th of November.

"WM. J. E. BENNETT, M.A.

"Perp. Curate of S. Paul's.

"S. PAUL'S, 23*rd Sunday after Trinity*, 1847."

S—PAGE 114.

"My Lord,—We, the undersigned Bishops of the Church of England, feel it our duty to represent to your lordship, as head of her Majesty's Government, the apprehension and alarm which have been excited in the minds of the clergy by the rumoured nomination to the See of Hereford of Dr. Hampden, in the soundness of whose doctrine the University of Oxford has affirmed, by a solemn decree, its want of confidence.

"We are persuaded that your Lordship does not know how deep and general a feeling prevails on this subject, and we consider ourselves to be acting only in the discharge of our bounden duty both to the Crown and to the Church, when we respectfully but earnestly express to your Lordship our conviction, that if this appointment be completed, there is the greatest danger both of the interruption of the peace of the church, and of the disturbance of the confidence which it is most desirable that the clergy and laity of the church should feel in every exercise of the royal

supremacy, especially as regards that very delicate and important particular, the nomination to vacant sees.

"We have the honour to be, my lord,

"Your lordship's obedient faithful servants,

C. J. London.	J. H. Gloucester and Bristol.
C. Winton.	H. Exeter.
J. Lincoln.	E. Sarum.
Chr. Bangor.	A. T. Chichester.
Hugh Carlisle.	J. Ely.
G. Rochester.	Saml. Oxon.
Rich. Bath and Wells.	

"To the Right Hon. the Lord John Russell, &c."

"Chesham-place, Dec. 8, 1847.

"My Lords,—I have had the honour to receive a representation signed by your lordships on the subject of the nomination of Dr. Hampden to the see of Hereford.

"I observe that your lordships do not state any want of confidence on your part in the soundness of Dr. Hampden's doctrine. Your lordships refer me to a decree of the University of Oxford, passed eleven years ago, and founded upon lectures delivered fifteen years ago.

"Since the date of that decree, Dr. Hampden has acted as Regius Professor of Divinity. The University of Oxford, and many Bishops, as I am told, have required certificates of attendance on his lectures before they proceeded to ordain candidates who had received their education at Oxford. He has likewise preached sermons, for which he has been honoured with the approbation of several prelates of our church

"Several months before I named Dr. Hampden to the Queen for the see of Hereford, I signified my intention to the Archbishop of Canterbury, and did not receive from him any discouragement.

"In these circumstances, it appears to me that should I withdraw my recommendation of Dr. Hampden, which has been sanctioned by the Queen I should virtually assent to the doctrine that a decree of the University of Oxford is a perpetual

ban of exclusion against a clergyman of eminent learning and irreproachable life, and that, in fact, the supremacy which is now by law vested in the crown is to be transferred to a majority of the members of one of our Universities.

"Nor should it be forgotten, that many of the most prominent among that majority have since joined the communion of the church of Rome.

"I deeply regret the feeliug that is said to be common among the clergy on this subject. But I cannot sacrifice the reputation of Dr. Hampden, the rights of the crown, and what I believe to be the true interests of the church, to a feeling which I believe to be founded on misapprehension and fomented by prejudice.

"At the same time I thank your lordships for an interposition which I believe to be intended for the public benefit.

"I have, &c.

"J. RUSSELL.

"To the Right Rev. the Bishops of London, Winchester, Lincoln, &c.'

T—PAGE 114.

"May it please your Majesty,—We, your Majesty's most dutiful and loyal subject, John Merewether, Doctor in Divinity, Dean of the cathedral church of Hereford, most humbly lay before your Majesty the assurances of our deepest and most heartfelt attachment to your Majesty's sacred person and government.

"We thank your Majesty for having graciously granted to us your royal licence to elect a bishop of our church, in the place of the Right Rev. Father in God Thomas, late Bishop thereof, and for '*requiring and commanding us, by the faith and allegiance by which we stand bound to your Majesty, that we elect* SUCH A PERSON AS MAY BE DEVOTED TO GOD, *and useful and faithful to your Majesty and your kingdom.*'

"We also dutifully recognise the goodness of your Majesty

in accompanying this your royal licence with letters missive, graciously announcing to us that out of '*your princely disposition and zeal you are desirous*,' as we cannot doubt, '*to prefer unto the same See a person* MEET THEREUNTO.'

"And we further acknowledge your Majesty's gracious intimation towards us in 'NAMING and RECOMMENDING unto us' by the same letters missive Dr. Renn Dickson Hampden, your Majesty's Reader in Theology in your University of Oxford, to be by us 'ELECTED and CHOSEN unto the said Bishopric.'

"But we most humbly beseech your Majesty to permit us, as in duty bound, and in obedience to your Majesty's gracious command touching the qualities of the person to be chosen by us, to represent (and, if it be deemed necessary, by sufficient documents to prove), that somewhat more than eleven years ago the said Dr. Renn Dickson Hampden, then being the late King William's Reader of Theology, the said University did, as by its laws, rights, and privileges, and by the law of the land it is empowered, and on fit occasion bound to do, judge of the published writings of the said Dr. Hampden, and did solemnly decree, and by a statute in its House of Convocation duly made did enact, that the said Dr. Hampden should be deprived of certain weighty functions, importing the right of judging of sound teaching and preaching of God's Word, which had been specially annexed by former statutes of the said University to his office therein; to wit, 'that he be in the number of those by whom are appointed the select preachers' before the University,'—and further, that his counsel be taken in case of any preacher being called (as by the statutes of the said University every preacher who may have delivered any unsound or suspected doctrine in any of his preachings is liable to be called) into question before the Vice-Chancellor.' And such deprivation of Dr. Hampden was expressly declared in the said statute to have been decreed, '*because in his said published writings he has so treated matters theological, that in this respect the University hath no confidence in him.*'

"Furthermore, six years afterwards, the Convocation of the

said University having been called together to consider the question of the fitness of repealing the said statute, so that the said Dr. Hampden might be restored to the functions of which he had been, as aforesaid deprived, the said Convocation did thereupon solemnly decree that the statute should not be repealed, but should still be (and, accordingly, it still continues to be) in full force and vigour; whereby the said Dr. Hampden stands to this day denounced by the judgment of the said University as '*devoid altogether of its confidence in matters theological, by the reason of the manner in which those matters have been treated by him in his published writings.*'

"And here we deem it our duty to your Majesty humbly to submit, that not only by the people and Church of England, but by all your Majesty's royal predecessors, the solemn decisions of either of your Majesty's Universities of Oxford and Cambridge on questions and matters of theology have always been deemed to carry with them very high authority, and that such is the renown of these your Majesty's famous Universities throughout the reformed portion of Christendom, that everywhere their judgment is heard with reverence and honour.

"Neither may we omit dutifully to lay before your Majesty, that to the office of a Bishop, to which we are commanded by your Majesty to choose '*a person meet to be elected,*' essentially adheres the duty of judging of the doctrine of the clergy committed to his charge, especially of those who are to be instituted or licensed by him to the cure of souls—which high duty the University of Oxford has decreed, as aforesaid, that Dr. Hampden is, in its judgment, unfit to have confided to him; the distressing and disastrous consequences which must be expected to result from placing the Diocese of Hereford, by the strong hand of power, under a person so characterized by so high authority, we are as unwilling as it would be painful to recount.

"For all these reasons, and not least because, in common as we believe with almost every considerate churchman, we are desirous and anxious that the prerogative of the Crown in nominating to Bishoprics should be for ever established on its only firm

foundation,—the confidence of the church in the wisdom, the justice, the purity, the considerate and conscientious moderation with which it is exercised;—we most humbly pray your Majesty to name and recommend some other person whom your Majesty shall think meet to be elected by us for our bishop, or that your Majesty will graciously relieve us from the necessity of proceeding to the election till you shall have been pleased to submit Dr. Renn Dickson Hampden's published writings (so judged as aforesaid by the Convocation of the University of Oxford) to the judgment either of the two Houses of Convocation of clergy of the Province of Canterbury which is now sitting, or of the Provincial Council of Bishops of the same province, assisted by such divines as your Majesty or the said Provincial Council shall be pleased to call, or of some other competent tribunal which your Majesty shall be graciously pleased to appoint. In order whereunto we have appointed for the day of election the 28th day of December instant, being the eleventh day from the receipt of your Majesty's *congé d'élire*, and the last which we can lawfully appoint.

"And we are the more emboldened to lay this our humble supplication at the feet of your Majesty by your known cordial attachment to our Holy and Apostolic church, and by your faithful and uniform observance of the oath made by your Majesty at your coronation,—'That you will maintain and preserve to the utmost of your power the doctrine, discipline, and government thereof.'

"And even if it could be imagined that these last-mentioned considerations apply not to our case, we should nevertheless confidently rely on your Majesty's experienced regard for that dearest and most sacred right of every class and description of your subjects, the right of liberty of conscience, and on your having at the head of your Majesty's councils a noble lord, the proudest boast of whose illustrious house, as well as of his own public life, it hitherto has been to assert that right for all men against all opponents—a right which would in our persons be trampled to the very dust if, in spite of all our just and reason-

able reclamations, we be coerced under the threatened penalties of *præmunire* to elect for our Bishop a person whom we cannot conscientiously believe, so long as the aforesaid judgment stands against him, to be 'meet to be elected' to that most holy office.'

"In conclusion we would add our fervent prayers, as well as our most earnest hope, that your Majesty may long be permitted by the King of Kings to reign in the hearts of all your subjects the approved 'Defender of the Faith,' 'ruling all estates and degrees of men amongst us, whether ecclesiastical or temporal,' as is your sacred and undoubted right,—giving alike to all experience of the blessings of your just and beneficent government, and receiving from all the willing homage of grateful and confiding love. In witness whereunto we have affixed our decanal seal this 17th day of December, in the year of our Lord 1847.

"(L.S.)"

"The following answer was returned by Sir George Grey to the foregoing Memorial from the Dean of Hereford to the Queen:—

"Whitehall, Dec. 20, 1847.

"Sir,—Lord John Russell having placed in my hands the petition addressed by you to her Majesty, and transmitted in your letter to him of the 17th instant,

"I have had the honour to lay the same before the Queen, and I am to inform you that her Majesty has not been pleased to issue any commands thereupon.—I have, &c., G. GREY.

"The Very Rev. the Dean of Hereford."

U—PAGE 114.

"My Lord,—I have had the honour to receive your Lordship's letter, announcing that you had received my memorial to the Queen, and that you had transmitted it to Sir G. Grey for presentation to her Majesty; and by the same post I also receive

the information that Sir G. Grey had laid the same before the Queen, and that 'he was to inform me that her Majesty has not been pleased to issue any commands thereupon.' Under these circumstances I feel compelled once more to trouble your Lordship with a few remarks.

"Throughout the correspondence in which I have had the honour to be engaged with your Lordship, as well as in the interview which you were pleased to afford me on the subject of the appointment to the See of Hereford, it has been my object frankly and faithfully to declare to you the facts which have come to my knowledge, and the honest conviction of my mind. I desire still to act upon the same principle, and to submit to your lordship finally, and as briefly as possible, the following considerations, upon which I feel constrained to adopt a course which, however I may apprehend it will not be entirely congenial to your Lordship's wishes, will, under the circumstances in which I am placed, obtain from your Lordship's candour the admission that it is the only course which I could pursue.

"I crave your lordship's indulgence whilst I enumerate the special obligations to which I am bound, and I state them in the order of their occurrence.

"When matriculated to the University of Oxford, of which I am still a member, the following oath was administered to me, as well as on taking each of my degrees:—'Tu dabis fidem ad observandum omnia statuta, privilegia, et consuetudines hujus Universitatis; ita Deus te adjuvet tactis sacrosanctis Christi Evangeliis.'

"Again—when I was admitted to the sacred orders of priest in the church of God, a part of my ordination vow was expressed in these words—that I would 'banish and drive away all erroneous and strange doctrine contrary to God's word.'

"Again—when I was inducted, on occasion of the installation to the office which I hold in the Cathedral Church of Hereford, as I stepped over the threshold of the fabric, the restoration of which, for the due honour of Almighty God, it has been my pride and anxious endeavour to promote, I was required to charge my

soul with this responsibility :—' Ego Joannes Merewether, Decanus Herefordensis, ab hâc horâ in antea, fidelis ero huic sacrosanctæ Herefordensi ecclesiæ, necnon jura, libertates, privilegia, et consuetudines ejusdem, pro viribus observabo et ea manu tenebo et defendam pro posse meo ; sic me Deus adjuvet, et hæc sancta Evangelia.'

" My Lord, I cannot divest my mind of the awful sense of the stringency of those engagements at the present exigency. Let me entreat your Lordship's patience whilst I endeavour to explain my apprehension of them.

' In my letter of the 1st of December, in reply to the second which your Lordship was pleased to address to me—and to which correspondence I trust your Lordship will permit me publicly to refer in vindication of my conduct, should need require it—I observed, ' In regard to Dr. Hampden's tenets, I would abstain from any opinion upon them till I had again fairly and attentively read his writings.' That act of justice I have carefully performed, and I will add with an earnest desire to discover grounds upon which, in case of Dr. Hampden's ever occupying the high station for which he has been selected by your Lordship my mind might be relieved from all distrust, and I might be enabled as cordially as possible to render that service which the relative duties of Diocesan and Dean and chapter involve.

" It is painful in the extreme to feel obliged to declare that I discover in those writings many *assertions*—not merely references to theories or impressions of others—but *assertions*, which to my calm and deliberate appreciation appear to be heterodoxical, I believe I may say heretical, and very, very much, which is most dangerous, most objectionable, calculated to weaken the hold which the religion we possess as yet obtains, and ought to obtain always, upon the minds of its professors. I feel certain that the perusal of several of these works by any of that class who, ' by reason of use' (in cautious examination of such productions) ' have not their senses exercised to discern both good and evil,' would produce a doubt and distrust in the teaching of our church,

in her creeds,—her formularies,—her liturgy; would rob them of the inestimable joy and peace in believing, and be highly detrimental to the spread of true religion.

"Such being my conviction, I would ask your Lordship how it must affect my conscience in reference to those solemn obligations which I have already detailed? I have sworn that I will observe all the statutes of the University of which I am still a member. The statute of that University touching this matter stands in the following words, at this moment uncancelled, unrepealed:—'Quin ab universitate commissum fuerit, S. Theologiæ Professori Regio, ut unus sit ex eorum numero a quibus designantur selecti concionatores, secundum Tit. XVI., 58 (Addend. p. 150), necnon ut ejus concilium adhibeatur si quis concionator coram Vice-Chancellario in questionem vocatur, secundum Tit XVI., s. 11 (Addend. p. 151), quum vero qui nunc Professor est *scriptis suis publici juris factis, ita res theologicas tractaverit, ut in hâc parte nullam ejus fiduciam habeat Universitas*; statutum est, quod munerum prædictorum expers sit est S. Theologiæ Professor Regius, donec aliter Universitati placuerit, ne vero quid detrimenti capiat interea Universitas Professoris ejusdem vicibus fungantur alii, scilicet, in concionatores selectos designando senior inter Vice-Cancellarii deputatos, vel eo absente, aut ipsius Vice-Cancellarii locum tenente, proximus ex ordine deputatus (proviso semper quod sacros ordines susceperit) et in consilio de concionibus habendo, Prælector Dominæ Margarettæ Comitissæ Richmondiæ.' Should I not be guilty of deliberate perjury, if in direct defiance of such a decree I did any act which should place the object of it in such a position as to be not only the judge of the soundness of the theological opinions and preaching of a whole diocese, but of those whom, from time to time, he must admit to cure of souls, and even to the sacred orders of the ministry?

"I have sworn, at the most awful moment of my life, that I will 'banish and drive away all erroneous and strange doctrines contrary to God's Word.' It may be replied, that this engagement applies to the ministrations in the cure of souls, inherent

only in parochial functions; but the statutes of our cathedral church constitute me one of the guardians of the soundness of the doctrine which may be preached in that sacred edifice:— 'Si quid a quopiam pro concione properatur, quod cum verbo Dei, articulis Religionis, aut Liturgiæ Anglicanæ consentire non videtur, eâ de re, Decanus atque Residentiarii, quotquot audierunt, Dominum Episcopum sine morâ per literas suas monebunt.' With what confidence, or what hope of the desired end, should I communicate such a case to a Bishop whose own soundness of theological teaching was more than suspected. Should I not be guilty of a breach of my ordination vows if I did not protest against the admission of such a person to such a responsible post, and endeavour to 'banish and drive away,' by all lawful means, that person of the 18,000 clergy of this land on whom the censure and deprivation of one of the most learned and renowned seminaries of religious teaching in the world is yet in its full operation and effect, one who is already designated thereby as a setter forth of erroneous and strange doctrines? Again, I have sworn to be FAITHFUL to the cathedral church of Hereford. Faithful I could not be, either as to the maintenance of the doctrine, or the discipline of the church in those respects already alluded to, or the welfare and unity of that church, either in the cathedral body itself or in the diocese at large, under existing circumstances, if by any act of mine I promoted Dr. Hampden's elevation to the episcopal throne of that church and diocese. Faithful I have laboured to be in the restoration and the saving of its material and venerable fabric. Faithful, by God's help, I will strive to be, in obtaining for it that oblation of sound and holy doctrine which should ascend, together with the incense of prayer and praise, 'in the beauty of holiness,' untainted and unalloyed by any tincture of 'philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.'

"But your Lordship may reply, there is another oath by which I have bound myself, which I have as yet overlooked; not so, my Lord. Of my sentiments on the Royal Prerogative I have

already put your Lordship in possession. When I warned you of the consequences of your appointment, of the tendency which it would produce to weaken the existing relations between Church and State, I fully recognised the just prerogative of the Crown; and when I thought I had not sufficiently dwelt upon it, I wrote a second time to make myself distinctly understood.

"Nor is it only the sense of legal obligation which would constrain me to a dutiful regard to such observance. Few men have a greater cause to feel their duty in this respect, warmed by the sense of kindness and condescension from those of royal station, than myself. The memory of one who anxiously contemplated the future happiness and *true* glory of his successor, fixed indelibly those sentiments upon my heart. And, if for his sake only, who could to a long course of almost parental kindness add, in an affecting injunction, the expression of his wishes for my good on his death-bed, I should never be found forgetful even although I may never have taken in the present reign the oath of allegiance—of that loyalty and devotion to my Sovereign which is not less a duty of religion than the grateful and constitutional homage of an English heart. Forgive me, my Lord, for the reflection on that deathbed injunction, if I say, that had it been observed,—as but for political and party influence it would have been—your Lordship, the church, and the nation would have been spared this most unhappy trial, the results of which, as I have already again and again foreboded to your lordship, it is impossible to foresee. Nor, under any circumstances, is it likely that the obligation of the oath of allegiance in my person will be infringed upon; its terms are, that I will be faithful and bear *true* allegiance;" and, accordingly, the *congé d'élire* has these expressions, "requiring and commanding you by the faith and allegiance by which you stand bound to us, to elect such a person for your Bishop and pastor as may *be devoted to God* and USEFUL *and faithful to us* and *our* KINGDOM." Would it be any proof of fidelity or *true* allegiance, my lord, to elect a person as, "MEET TO BE ELECTED" who was the contrary to those requirements? And can it be possible that in the *course*

of Divine Service in the *Chief Sanctuary* of *Almighty God* in the diocese, however *named* and *recommended*, a person should be "UNANIMOUSLY CHOSEN *and* ELECTED" in the awful falsification of these words, IN THE PRESENCE OF GOD, *against the consciences of the unhappy* electors, simply because the adviser of the Crown (for "the Crown can do no wrong") has in his short-sightedness and ignorance of facts (to say the least) thought fit to name an objectionable person, the one of all the clergy of the land so disqualified; and, when warned of the consequences by the voices of the Primate, of thirteen bishops, and hosts of priests and deacons, clergy and laity by hundreds, of all shades of opinions in the Church, persisted in the reckless determination?

In the words of an eminent writer of our Church, "All power is given unto edification, none to the overthrow and destruction of the church," *Hooker's Ecclesiastical Polity*, book viii., chap. 7; and the matter is perhaps placed in the true light and position by the learned author of *Vindiciæ Ecclesiæ Anglicanæ*—Francis Mason; the whole of which is well worthy of your Lordship's notice. I venture to supply a brief extract, book iv., chap. 13, 1625:—

"Philodoxus.—You pretended to treat of Kings electing bishops and conferring of bishoprics, and now you ascribe not the election to Kings, but to the clergy, and claim only nomination for Kings?

"Orthodoxus.—The King's nomination is, with us, a fair beginning to the election. Therefore, when he nominates any person he elects him, and gives, as I may say, the first vote for him.

"Philodoxus.—What kind of elections are those of your deans and chapters? 'Tis certain they can't be called free elections, since nothing is to be done without the King's previous authority.

"Orthodoxus.—The freedom of election doth not exclude the King's sacred authority, but *force and tyranny* only. If any unworthy person should be forced upon them against their will, or the clergy should be constrained to give their voices by force and

threatening, such an election cannot be said to be free. But if the King do nominate a worthy person, according to the laws, as our Kings have used to do, and give them authority to choose him, there is no reason why this may not be called a free election; for here is no force or violence used.

"Philodoxus.—But if the King, deceived by *undeserved recommendations*, should happen to propose to the clergy a person unlearned, or of ill morals, or otherwise manifestly unworthy of that function, what's to be done then?

"Orthodoxus.—Our Kings are wont to proceed in these cases maturely and cautiously, I mean with the utmost care and prudence; and hence it comes to pass that the Church of England is at this time in such a flourishing condition.

"Philodoxus.—Since they are but men they are liable to human weakness; and therefore what's to be done, if such a case should happen?

"Orthodoxus.—If the electors could make sufficient proof of such crimes or incapacities, I think it were becoming them *to represent the same to the King, with all due humility, modesty, and duty, humbly* beseeching his Majesty, out of his know clemency, to take care of the interest of the widowed church; and our Princes are so famous for their piety and condescension, that I doubt not that his Majesty would graciously answer their pious petition—and nominate another unexceptionable person, agreeable to all their wishes. Thus a mutual affection would be kept up between the bishop and his church."

Nor is this a mere supposition, but there are instances in the history of this kingdom of such judicious reconsideration of an undesirable appointment. I will cite but one from *Burnett's History of his own Times*, A.D. 1693, vol. iv., p. 209. London, 1793:—

"The state of Ireland leads me to insert here a very particular instance of the Queen's pious care in disposing of bishoprics. Lord Sidney was so far engaged in the interest of a great family in Ireland, that he was too easily wrought on to recommend a branch of it to a vacant see. The representation was made with

an undue character of the person; so the Queen granted it. But when she understood that he lay under a very bad character she wrote a letter in her own hand to Lord Sidney, letting him know what she had heard, and ordered him to call for six Irish bishops, whom she named to him, and to require them to certify to her their opinion of that person. They all agreed that he laboured under an ill fame, and till that was examined into they did not think it proper to promote him; so that matter was let fall. I do not name the person, for I intend not to leave a blemish on him, but set this down as an example fit to be imitated by Christian Princes."

But, alas! remonstrance seems unheeded, and if our venerable Primate and thirteen bishops have raised their united voice of warning and intreaty to no purpose, it is no marvel that my humble supplication should have pleaded in vain, for time—for investigation—for some regard to our consciences—some consideration for our painful and delicate position.

The time draws near—on Tuesday next the *semblance* of an election is to be exhibited. I venture to assure your Lordship that I could not undertake to say that it would be an unanimous election; I was bold enough to affirm that it would not be unanimous; and I, in my turn, received the intimation and the caution I will not say *the threat*—that the law must be vindicated. Already have I assured your Lordship that the principle on which this painful affair is regarded, is that of the most solemn religious responsibility; thousands regard it in this light. I have already told you, my Lord, that the watchword of such is this—"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." I have anxiously implored your Lordship to pause—to avert the blow. I have long since told you the truth. I have endeavoured to prevent, by every means in my power, the commotion which has arisen, and the necessity of the performance of a painful duty, I hope that the *congé d'élire* would not be issued *until a fair inquiry and investigation had been instituted.* A suit has been commenced in the ecclesiastical courts—why not have awaited its issue? When the *congé*

d'élire did appear, I at once presumed, humbly but faithfully, though I stood alone, to petition the Crown; and now, when I am officially informed, that "her Majesty has not been pleased to issue any commands thereupon," I feel it to be my bounden duty, after a full and calm deliberation on the whole subject, having counted the cost, but remembering the words of Him whose most unworthy servant am I—"He that loveth house or lands more than me is not worthy of me"—loving my children, dearly and ardently desiring to complete the noble work which I have for seven years laboured to promote, yet not forgetting that there is an "hour of death and a day of judgment," when I trust, through the merits of my Redeemer, to be allowed to look up with hope, that I may be considered by the intercessions of mercy and pity to have been faithful in the hour of trial, to have "fought the good fight, to have kept the faith, to have finished *my* course,"—believing that I risk much, and shall incur your lordship's heavy displeasure, who may, if you will, direct the sword of power against me and mine—being certain that I preclude myself from that which might otherwise have been my lot and expecting that I shall bring down upon myself the abuse and blame of some—I say, my Lord, having fully counted the cost, having weighed *the sense of bounden duty* in the one scale against the consequences in the other, I have come to the deliberate resolve, that on Tuesday next no earthly consideration shall induce me to give my vote in the chapter of Hereford cathedral for Dr. Hampden's elevation to the see of Hereford.

I have the honour to be, my lord,

Your lordship's faithful humble servant,

Hereford, Dec. 22. JOHN MEREWETHER, Dean of Hereford.

The following letter has been addressed to the Dean of Hereford in reply: –

Woburn Abbey, Dec. 25.

Sir,—I have had the honour to receive your letter of the 22nd inst., in which you intimate to me your intention of violating the law.

I have the honour to be your obedient servant,

The Very Rev. the Dean of Hereford. J. RUSSELL.

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"Victoria, by the Grace of God, of the United Kingdom of Great Britain and Ireland Queen, Defender of the Faith, to our trusty and well-beloved the Dean and Chapter of our Cathedral Church of Hereford, greeting.

"Supplication having been humbly made to us on your part that, whereas the aforesaid Church is now void and destitute of the solace of a Pastor, by the translation of the Right Reverend Father in God, Doctor Thomas Musgrave, late Bishop thereof, to the Archiepiscopal See of York, we would be graciously pleased to grant you our fundatorial leave and licence to elect you another Bishop and Pastor; We being favourably inclined to your prayers in this behalf, have thought fit, by virtue of these presents, to grant you such leave and licence, requiring and commanding you, by the faith and allegiance by which you stand bound to us, that you elect such a person for your Bishop and Pastor, as may be devoted to God, and useful and faithful to us and our kingdom.

"In witness whereof we have caused these our letters to be made patent. Witness ourself at Westminster, on the 16th day of December, in the eleventh year of our reign.

"By Writ of Privy Seal.

"Langdale. Bethall."

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"Victoria R.

"Trusty and well-beloved, we greet you well. Whereas the Bishoprick of Hereford is at this present void by the translation of the Most Reverned Father in God, Doctor Thomas Musgrave, late Bishop thereof, to the Archiepiscopal See of York, we let you weet, that for certain considerations us at this present moving, we of our princely disposition and zeal being desirous to prefer unto the same see a person meet thereunto, and considering the virtue, learning, wisdom, gravity, and other good gifts wherewith our trusty and well-beloved Renn Dickson Hampden, Doctor in Divinity, is endued, we have been pleased

to name and recommend him unto you, by these presents, to be elected and chosen into the said Bishoprick of Hereford.

"Wherefore we require you, upon receipt hereof, to proceed to your election, according to the laws and statutes of this our realms, and our *Congé d'élire* herewith sent unto you, and the same election so made to certify unto us, under your common seal.

"Given under our Signet, at our Palace of Westminster, the 16th day of December, in the eleventh year of our reign."

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Accordingly, on the 18th of December, a Citatory Letter, under the Chapter seal, was issued, for convening a genral Chapter, to elect a successor to Dr. Musgrave. It was in these terms:—

"John Merewether, Doctor of Divinity, Dean of the Cathedral Church of Hereford, and the Chapter of the said Church, to our beloved in Christ, John Davis, Richard Downie, and Edward Staunton Jones, literate persons, jointly and severally, greeting. Whereas the Episcopal See of Hereford is now void and destitute of a pastor, by the translation of the Right Rev. Thomas Musgrave, the late Lord Bishop thereof, to the Archbishoprick of York: We, therefore, the Dean and Chapter aforesaid, having received the Queen's Majesty's licence for electing another Bishop, have fixed and appointed Tuesday, the 28th of December instant, for such election, to be made in the chapter-house in our said cathedral church, between the hours of ten and twelve in the forenoon of the same day, with continuation and prorogation of the said hours, day, and place from thence following, if it shall be necessary, and have decreed that all and singular the Canons or Prebendaries of the said Church that have a right to vote on the said election, should be cited to appear at the said day, time, and place, to proceed, and see proceedings made, in the business of the said election, and in all and singular the acts and things which, according to the usage and custom of the said Cathedral Church, and the laws and statutes of England, may be necessary, and as the present state and condition of the said Church may

either allow or require. Wherefore, we empower and command you, jointly and severally, to cite or cause to be cited peremptorily all and singular the Canons or Prebendaries of the said Cathedral Church, by showing to them severally these presents (if it may conveniently be done,) and by publicly affixing the same on the door of the west end of the choir, and also on the door that openeth into the chapter-house of the said Church, and afterwards by affixing and leaving on each of the said doors respectively a true copy of these presents, and also by all lawful ways, means, and methods whatsoever, whereby you can or may better or more effectually, so that this citation may most likely come to the knowledge of them so to be cited (whom by the tenor of these presents we do also cite,) that they and every of them appear before us in the chapter-house aforesaid, on Tuesday the 28th day of December instant, between the hours of ten and twelve of the forenoon, with continuation and prorogation of the days and hours from thence next following, and of places, if it shall be necessary, to proceed and see proceedings in the said business of election, and in all necessary acts even to the finishing and perfecting thereof inclusively, to be done; and to do and perform all other things which the nature and condition of the said election may require. Moreover that you intimate, or cause to be intimated, peremptorily, to all and singular the persons aforesaid (to whom we do hereby also intimate,) that if they do not appear at the day, time, and place aforesaid, we nevertheless will then proceed, according to law and custom, in the said business of election, and to finish the same, their absence in anywise notwithstanding; and what you shall do in the premises you or either of you, that shall execute this our mandate, shall duly certify to us, at the day, time, and place aforesaid. In witness whereof we have caused our common seal to be set to these presents.

"Dated this 18th day of December, in the year of our Lord 1817.

"Richd. Underwood, Chapter Clerk (L. S.)

Y—Page 115.

A.D. 1350.

The Statute of Provisors of Benefices, made in the 25th year of Edward III.

And in case that the Presentees of the King, or the Presentees of other Patrons or Advowees, or they to whom the King, or such Patrons or Advowees aforesaid, have given Benefices pertaining to their Presentments or Collations, be disturbed by such Provisor, so that they may not have possession of such Benefices by virtue of the Presentments or Collations made to them, or that they which be in in possession of such Benefices be impeached of their said possessions by such Provisors: then the said Provisors, their Procurators, Executors, and Notaries, shall be attached by their body and brought to answer: And if they be convicted they shall abide in prison, without being let to mainprise, or bail, or otherwise delivered, till they have made fine and ransom to the King, at his will, and gree to the party that shall feel himself aggrieved.

And nevertheless before that they be delivered they shall make full renunciation, and find sufficient surety, that they shall not attempt such things in time to come.

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A.D. 1392.

The Statute of Præmunire, made in the 16th year of Richard II.

Whereupon our said Lord the King, by the assent aforesaid, and at the request of his said Commons, hath ordained and established, that if any purchase or pursue, or cause to be purchased or pursued, in the court of Rome or elsewhere, by any such Translations, Processes, and Excommunications, Bulls, Instruments, or any other things whatsoever, which touch the King, against him, his crown, his royalty, or his realm, or them receive, or make thereof notification, or any other execution whatsoever, within this same realm or without, that they, their Notaries, Procurators, Maintainers, Abettors, Fautors and Counsellors, shall be put out of the King's protection, and their lands and tenements, goods and chattles, forfeit to our Lord the King: and that they be attached by their bodies, if they may be found, and brought before the King and his Council, there to answer to the cases foresaid: or that process be made against them by "Præmunire facias" in manner as is ordained in other Statutes of Provisors.

AA—Page 135.

"*Launton, Bicester, May 15th*, 1849.

"My Lord,—I regret that anything in the book that I have published should appear to my diocesan to be contrary to the Articles of the Church of England, or calculated to depreciate that church in comparison with the Church of Rome; and I undertake not to publish a second edition of the work.

"I declare my adherence to the Articles, in their plain literal and grammatical sense, and will not preach or teach anything contrary to such Articles in their plain literal and grammatical sense. I have the honor to be, my Lord, your Lordship's dutiful servant in Christ,

Thos. W. Allies.

"*The Lord Bishop of Oxford.*"

BB—Page 135.

"In the name of the Holy Trinity, Amen.—We, Henry, by divine permisson, Bishop of Exeter, having been monished by this venerable Court of Arches to bring into the registry of the same the presentation made to us by her Majesty Queen Victoria as patron of the vicarage of Brampford Speke, in our said diocese, commanding us to institute the Rev. G. C. Gorham, clerk, bachelor of divinity, to the church of the said parish, and to the cure and government of the souls of the parishioners of the same—which presentation aforesaid notwithstanding we have found it to be our duty to refuse to admit and institute the said Rev. George Cornelius Gorham to the said church and cure of souls, inasmuch as it hath manifestly appeared to and hath been adjudged by us, after due examination had, that the said clerk was and is not fit to be entrusted with such cure of souls, by reason of his having held and continuing to hold certain false and unsound doctrines, contrary to the pure Catholic faith, and to the doctrines set forth and taught in the Thirty-nine Articles of the Church of England and in the Book of Common Prayer and administration of the sacraments, according to the use of the said Church—against which our refusal to institute him, as aforesaid, the said clerk did prosecute his suit called *duplex querela* in this said venerable Court, and such suit was by the same,

after due hearing, solemnly refused and rejected, whereupon the said clerk did appeal to the judgment of her Majesty in Council, and her Majesty in Council hath remitted the cause to this venerable Court, declaring that we the said bishop have not shown sufficient cause why we did not institute the said George Cornelius Gorham to the said vicarage of Brampford Speke, and commanding that right and justice be in this Court done in this matter, pursuant to the said declaration—do hereby, in obedience to the monition of this Court, bring into the registry of the same the said presentation:—

"Under protest, that whereas her said Majesty, before she remitted the said cause to this Court with the declaration aforesaid, did refer the same to the Judicial Committee of her Majesty's said Council to hear the same, and to make their report and recommendation thereupon; and the said Judicial Committee did accordingly hear the said cause, and make their report and recommendation after hearing the same, that her Majesty should remit the said cause with the declaration aforesaid; but such their report and recommendation was notoriously and expressly founded on a certain statement of the doctrines held by the said George Cornelius Gorham as it appeared to them, the said Judicial Committee, which statement was in the terms following:—

"'That baptism is a sacrament generally necessary to salvation, but that the grace of regeneration does not so necessarily accompany the act of baptism, that regeneation invariably takes place in baptism; that the grace may be granted before, in, or after, baptism; that baptism is an effectual sign of grace, by which God works invisibly in us, but only in such as worthily receive it—in them alone it has a wholesome effect; and that without reference to the qualification of the recipient, it is not itself an effectual sign of grace; that infants baptised, and dying before actual sin, are certainly saved; but that in no case is regeneration in baptism unconditional.'

"And whereas, the above-recited statement, on which the said Judicial Committee did so expressly found their said report and recommendation to her Majesty, was set forth by them as a just and true and sufficient statement of the doctrine held by the said George Cornelius Gorham, notwithstanding he had declared (Article XV.) that 'as infants are by nature unworthy recipients, being born in sin and the children of wrath, they cannot receive any benefit from baptism, except there shall have been a prevenient act of grace to make them worthy;' and solemnly re-affirmed the same,

(Article LXX.) when his attention was by us specially called thereto, in order that he might correct it if he thought fit; and notwithstanding that he, the said George Cornelius Gorham, had further declared (Article XIX.) of 'baptized infants, who, dying before they commit actual sin, are undoubtedly saved,' that 'therefore they must have been regenerated by an act of grace prevenient to their baptism, in order to make them worthy recipients of that sacrament.' Again (Article XXVII.) 'the new nature must have been possessed by those who receive baptism rightly; and therefore possessed before the seal was affixed'—meaning thereby before baptism was given. Again (Article LX.) 'that filial state' (meaning thereby 'adoption to be the sons of God'), 'thought clearly to be ascribed to God, was given to the worthy recipient before baptism, and not in baptism,' manifestly contradicting thereby the said Articles of Religion, and the doctrine of the said Book of Common Prayer, as set forth in its offices of public and private baptism of infants and of conformation, and especially in the 'catechism, or instruction to be learned of every person, before he be brought to be confirmed by the bishop.' Notwithstanding, too, that the Lord Bishop of London, who was summoned by command of her Majesty to attend the hearing of the said appeal, and who did attend the same accordingly, having been requested by the said Judicial Committee to read and consider the said report and recommendation before it was laid before her Majesty, did thereupon read and consider the same; and, after such reading and consideration thereof, did say and advise the said Judicial Committee to this effect, that he could not consent to the said report and recommendation, because the said George Cornelius Gorham holds that remission of sins, adoption into the family of God, and regeneration, must all take place in the case of infants, not in baptism, nor by means of baptism, but before baptism—an opinion which the said lord bishop declared to the said Judicial Committee appeared to him to be in direct opposition to the plain teaching of the Church and utterly to destroy the sacramental character of baptism; inasmuch as it separates the grace of that sacrament from the sacrament itself; which said heretical opinions so held by the said George Cornelius Gorham, and thus by the said Lord Bishop of London expressly brought to the notice of the said Judicial Committee, and the manifest contradiction of the said opinions to the teaching of the Church plainly pointed out, were

nevertheless wholly omitted by the said Judicial Committee, in the statement of the doctrine which appeared to them to be held by the said George Cornelius Gorham, on which statement they professed to found their report and recommendation to her Majesty as aforesaid.

Now we, the said Henry, Bishop of Exeter, taking the premises into our serious and anxious consideration, and furthermore considering that the judgment of her most gracious Majesty in Council on the said appeal was pronounced solely in reliance on the statement made in the report and recommendation of the said Judicial Committee, as being a just, true, and sufficient statement, do, by virtue of the authority given to us by God, as a bishop in the Church of Christ, and in the apostolic branch of it planted by God's providence within this land, and established therein by the laws and constitution of this realm, hereby solemnly repudiate the said judgment, and declare it to be null and utterly without effect *in foro conscientiæ*, and do appeal therefrom in all that concerns the Catholic faith to 'the Sacred Synod of this nation when it shall be in the name of Christ assembled as the true Church of England by representation.'

And further, we do solemnly protest and declare, that whereas the said George Cornelius Gorham did manifestly and notoriously hold the aforesaid heretical doctrines, and hath not since retracted and disclaimed the same, any archbishop or bishop, or any official of any archbishop or bishop who shall institute the said George Cornelius Gorham to the cure and government of the souls of the parisoioners of the said parish of Brampford Speke, within our diocese aforesaid, will thereby incur the sin of supporting and favouring the said heretical doctrines; and we do hereby renounce and repudiate all communion with any one, be he whom he may, who shall so institute the said George Cornelius Gorham as aforesaid.

Given under our hand and episcopal seal this 20th day of July, in the year of our Lord 1850.

H. EXETER."

TO THE QUEEN'S MOST EXCELLENT MAJESTY.

May it please your Majesty, the humble petition of the undersigned Members of Convocation and Bachelors of Civil Law in the University of Oxford.

Showeth,—

That we, your Majesty's dutiful and loyal subjects, do acknowledge with ready mind that prerogative, which, as our article (*a*) declares, "We see to have been given always to all godly princes in Holy Scripture by God Himself, that is, that they should rule all states and decrees committed to their charge by God, whether they be ecclesiastical or temporal, and restrain with the civil sword the stubborn and evil-doers.

That we own that your Majesty, as supreme governor over all persons, spiritual or temporal, in the realm committed to your Majesty by God, is entitled to give redress to all your Majesty's subjects who feel themselves aggrieved, and we gladly attribute to your Majesty all that "authority (*b*) in causes ecclesiastical" which was given to "Christian Emperors of the primitive Church."

That we entreat your Majesty's gracious attention to the following statement (*c*) :—

1. That the only authority claimed by Christian Emperors and acknowledged by the Church in ecclesiastical causes has been to give, upon appeal, new "especial judges." (*d*)

2. That the Church of which your Majesty is a member has declared that "the (*e*) Church hath authority in controversies of faith."

3. That Magna Charta (*f*) begins by declaring, "We have granted to God, and by this our charter have confirmed for us and our heirs for ever, that the Church of England be free, and shall have all her whole rights inviolable;" and among these liberties it was secured by one of the most ancient laws of this realm, that she should "have (*g*) her judgments free."

4. That the largest claim ever made of old by any King of England was in the Constitution of Clarendon, in the reign of your Majesty's predecessor, King Henry the II., wherein it was provided that (*h*) "if the Archbishop failed to show justice, recourse was at last to be had to the King, that by his precept the controversy might be terminated in the Archbishop's Court."

5. That in the Statute (*i*) called "Articuli Cleri," the clergy, and your Majesty's predecessor, King Edward II., by advice of

the spirituality and temporality allowed, " that spiritual persons whom our Lord the King doth present unto benefices of the Church, if the Bishop will not admit them for lack of learning or other cause reasonable, may not be under examination of lay persons in the cases aforesaid, as it is now attempted contrary to the decrees canonical, but that they must sue unto a spiritual judge for remedy, as right shall require." To which the answer in the statute is:—" Of the ability of a parson presented unto a benefice of the Church, the examination belongeth to a spiritual judge, and so it hath been used heretofore and shall be hereafter."

6. That in the twenty-fourth year of the reign of your Majesty's predecessor, (*k*) King Henry VIII., it was declared by statute, with the full consent both of the spiritual and temporal estates of the realm, that this realm of England is an Empire governed by one supreme head and King, unto whom all sorts and degrees of people, whether spiritual or temporal, are bounden to bear natural and humble obedience, he having also power to render justice to them without restraint or appeal to any foreign prince or potentate.

7. That it was at the same time, and by the same statute, declared, that the spirituality, now being usually called the English Church, has power, when any cause of the law divine, or spiritual learning may happen to come in question, to declare, interpret, and show the same; that it always hath been reputed, and also found of that sort, that both for knowledge, and integrity, and sufficiency of numbers, it hath always been thought, and is also at this hour sufficient and meet itself, without the interneddling of any exterior person or persons, to declare and determine all such doubts, and to administer all such offices and duties as to their rooms spiritual doth appertain.

8. That in the same year in which the statute (*l*) was passed, which made it " lawful to the parties grieved, for lack of justice in any of the courts of the Archbishop, to appeal to the King's Court of Chancery," it was admitted by another statute that heresies should be finally judged in the Bishop's Court (*m*); and in 1530, King Henry VIII. himself stated in a proclama-

tion that "cognizance (*n*) heresies, errors, and Lollardies, appertaineth to the judge of the holy Church, and not to the judge secular."

9. That by the ancient law of the land, it is admitted that it (*o*) doth not appertain to the King's Court to determine schisms or heresies," and that where the original cause of the matter whereof the King's Court hath cognizance, the King's Court is to consult the diviues to know whether it be schism or not."

10. That the statute restoring the supremacy to the Crown under your Majesty's predecessor, Queen Elizabeth, was for "the (*p*) restoring and uniting to the Imperial Crown of the realm the ancient jurisdictions, authorities, superiorities, and pre-eminences, to the same of right belonging or appertaining;" and that that statute has been declared by the authority of Sir Edward Coke to be, "not (*q*) a statute introductory of a new law, but declaratory of the old."

11. That although the 'reformation of ecclesiastical laws," prepared under your Majesty's predecessor, King Edward, by reason of his death (*r*) never received the sanction of the law, yet, that being prepared by Archbishop Cranmer with others, they are some indication of what was then intended; and these provide that "when(*s*) any cause should devolve to the Crown, it should, if a grave cause, be settled by a provincial council."

12. That during the whole reigns of King Henry VIII., Edward VI., and Queen Elizabeth, "there (*t*) is no trace of any of the nobility or common law judges in any commission," nor, afterwards, "in one commission out of the forty," until the overthrow of the royal authority in the great rebellion.

13. That your Majesty's predecessor, Queen Anne, declares, "We are (*u*) pleased to find that,according to the opinion of eight of our twelve judges, and of our Attorney and Solicitor General as the law now stands, a jurisdiction in orders of heresy and condemnation of heretics is proposed to be exercised in convocation."

14. That the Court of Delegates having gradually declined and become generally unsatisfactory, the ultimate Court of

Appeal has by recent acts (*v*) been transferred wholly to laymen, and a very grave cause, affecting a fundamental doctrine of the Church, has recently been decided by them.

15. That from the time of the Apostles such a question was never decided by any other than the Bishops of the Church.

16. That such a power supersedes the functions of the Church itself as declared in our article (*w*) more especially since the synods of the Church are not actually in practice admitted to declare the doctrine of the Church, if it shall be called in question.

17. That the existence of such a state of things is a grievance of conscience, and that this grievance is aggravated by the fact, that the members of the Judicial Committee, except two, are not necessarily members of the English Church, and that these two need not necessarily sit in any cause.

18. That the court has lately declared that the Church of England does not teach distinctly and definitely in a matter of faith.

19. That the laxity of interpretation of the formularies of the Church, sanctioned by this judgment, would very seriously affect the good faith of subcription, the religious observances, and ultimately the soundness of faith in the Church and the University.

20. That this grievance presses very heavily upon the consciences of very many of your Majesty's subjects.

21. That your Majesty's predecessor, King Charles I., in a declaration still prefixed to the Articles, and printed in the Book of Common Prayer, promised, "That out of our princely care that the Churchmen may do the work which is proper unto them the Bishops and Clergy, from time to time in convocation, upon their humble desire, shall have licence under our broad seal to deliberate of, and to do all such things as, being made plain by them, and asssented unto by us, shall concern the settled continuance of the doctrine and discipline of the Church of England now established."

Your petitioners, therefore, having this statement before us, and feeling convinced that both the doctrine and discipline of the Church of England are endangered, by the reference of causes

involving that doctrine to the above court, and also that doubt and uncertainty have been cast upon her doctrine as to the Sacrament of Baptism by the recent decision—

Humbly pray—That your Majesty will be pleased to give your royal assent, that all questions touching the doctrine of the Church of England, arising in appeal or in your Majesty's temporal courts, shall hereafter (as suggested to your Majesty's predecessor, King Edward VI.), be referred to a synod.

That your Majesty will be pleased to give your royal sanction to a bill for enacting that the judgment of such synod shall be binding upon the temporal courts of these realms.

And further, that your Majesty will be pleased to refer the matter of doctrine recently questioned to the Church *itself*, in such a way as your Majesty may be advised by the collective episcopate.

That so the members of the Church of England may know certainly what is the doctrine of the Church on the Sacrament of Baptism, and that the Church itself may enjoy full freedom to exercise its inherent and inalienable office of declaring and judging in all matters purely spiritual to the welfare of your Majesty and of these realms, the salvation of souls, and the glory of its Divine Head.

And your petitioners, as in duty bound, will ever pray.

TO HIS GRACE THE ARCHBISHOP OF CANTERBURY.

May it please your Grace—We, the undersigned, members of convocation in the University of Oxford, beg to express to your grace the deep anxiety we feel in consequence of the late decision of the Judicial Committee of the Privy Council.

Our grounds for this anxiety are—

That, apart from the doctrine involved in that decision, it appears from the decision itself, that the "authority in controversies of faith" which we have all declared to be lodged in the Church, is transferred to a court appointed by the civil power and consisting of civil judges.

That for the future accordingly there is no doctrine of the faith

however sacred, which may not, as to its meaning or even existence, incidentally be submitted for final decision to a tribunal composed of civil judges, so as entirely to supersede the functions of the Church.

That at this present time, the Supreme Court appears to us to have ruled that the Church of England has no certain doctrine at all on the Sacrament of Baptism, and that words, solemnly enunciating doctrine, may be construed in two contradictory senses.

That if the assertions of the Church on baptism may be taken as ambiguous, great uncertainty would be thrown upon very many other declarations of her faith.

That the continuance of such a state of things would endanger the faith among us, and would tend to produce an universal scepticism.

We therefore humbly beg your grace to be pleased to take such measures, with advice of the bishops of both provinces, whereby all questions touching the doctrine of the Church of England, arising in appeal from the spiritual courts or incidentally in the civil courts, shall be referred to a synod.

And whereby the doctrine of the Church of England, called in question in the late judgment, may be authoritatively re-affirmed.

(Signed)

(*a*) Art. 37,—(*b*) Taken from Canon 2. The words "that the godly kings had amongst the Jews" are omitted, as not bearing formally on the subject of the petition.—(*c*) The petition has been thrown into this form in order that members of Convocation who have not time to verify the facts stated may not be responsible for them, but only for the prayer of the petition.—(*d*) Codex Eccl. Afr., can. 104.—(*e*) Art. 20.—(*f*) 9 Henry III. c. 1. "Confirmation of liberties."—(*g*) Law of King Withfred, A. 697, Spelman, t. i. p. 194.—(*h*) c. 8. Wilkins' Concilia, ii. 435.—(*i*) 9 Edward II. t. i. c. 13.—(*k*) 24 Henry VIII., c. 12, s. 1.—(*l*) 25 Henry VIII. c. 19.—(*m*) 25 Henry VIII., c. 12, s. 1.—(*n*) Wilkins, iii. 739.—(*o*) Specot's case, Coke's Reports, p. 5.—(*p*) 1 Eliz., c. 1. s. 1. The title is "An Act to restore to the Crown the ancient jurisdiction over the estate ecclesiastical and spiritual, and abolishing all foreign powers repugnant to the same." (*q*) Cawdrey's case, Coke's Reports, p. 5.—(*r*) Reformat. Leg. Eccles. Præf. (*s*) Ibid. De Appellat., c. xi., p. 283. In other causes it was provided

"To His Grace the Archbishop of Canterbury.

May it please your Grace.—We, the undersigned Members of Convocation in the University of Oxford, beg to express to your Grace the deep anxiety we feel in consequence of the late decision of the Judicial Committee of the Privy Council. Our grounds for this anxiety are,

That apart from the doctrine involved in that decision, it appears from the decision itself that the 'authority in controversies of faith,' which we have all declared to be lodged in the Church, is transferred to a Court appointed by the civil power and consisting of civil judges.

That for the future, accordingly, there is no doctrine of the faith, however sacred, which may not, as to its meaning or even existence, be incidentally submitted for final decision to a court composed of civil judges, so as entirely to supersede the functions of the Church.

That at this present time the Supreme Court appears to us to have ruled that the Church of England has no certain doctrine upon the Sacrament of Baptism, and that words solemnly enunciating doctrine may be construed in two contradictory senses.

That if the assertions of the Church on Baptism may be taken as ambiguous, great uncertainty would be thrown upon very many other declarations of her faith.

That the continuance of such a state of things would endanger the faith among us, and would tend to produce an universal scepticism.

We therefore humbly beg your Grace to be pleased to take such measures, with the advice of the Bishops of both

that three or four Bishops should be appointed by the Crown for that end.—(t) Gibson's Codex, Introd., p. xiii., on the authority of the Reg. Cur. Delegat.—(u) Letter to the Archbishop of Canterbury, given in Whiston's account of the Convocation's proceedings.—(v) 2 and 3 Gul. IV. c. 92, and 3 and 4 Gul. IV., c. 41.—(w) Art. 20.

Provinces, whereby all questions touching the doctrine of the Church of England arising in appeal in the civil Courts, shall be referred to a synod.

And whereby the doctrine of the Church of England called in question in the late judgment may be authoritatively re-affirmed."

CC—Page 141.

LORD JOHN RUSSELL AND THE PAPAL AGGRESSION.

TO THE RIGHT REV. THE BISHOP OF DURHAM.

My dear Lord,—I agree with you in considering "the late aggression of the Pope upon our Protestantism" as "insolent and insidious," and I therefore feel as indignant as you can do upon the subject.

I not only promoted to the utmost of my power the claims of the Roman Catholics to all civil rights, but I thought it right, and even desirable, that the Ecclesiastical system of the Roman Catholics should be the means of giving instruction to the numerous Irish immigrants in London and elsewhere, who without such help would have been left in heathen ignorance.

This might have been done, however, without any such innovation as that which we have now seen.

It is impossible to confound the recent measures of the Pope with the division of Scotland into dioceses by the Episcopal Church, or the arrangement of districts in England by the Wesleyan Conference.

There is an assumption of power in all the documents which have come from Rome—a pretension to supremacy over the realm of England, and a claim to sole and undivided sway, which is inconsistent with the Queen's supremacy, with the rights of our Bishops and Clergy, and with the spiritual independence of the nation, as asserted even in Roman Catholic times.

I confess, however, that my alarm is not equal to my indignation.

Even if it shall appear that the ministers and servants of the Pope in this country have not transgressed the law, I feel persuaded that we are strong enough to repel any outward attacks The liberty of Protestantism has been enjoyed too long in England to allow of any successful attempt to impose a foreign yoke upon our minds and consciences. No foreign prince or potentate will be permitted to fasten his fetters upon a nation which has so long and so nobly vindicated its right to freedom of opinion, civil, political, and religious.

Upon this subject, then, I will only say that the present state of the law shall be carefully examined, and the propriety of adopting any proceedings with reference to the recent assumption of power deliberately considered.

There is a danger, however, which alarms me much more than any aggression of a foreign sovereign.

Clergymen of our own Church, who have subscribed the Thirty-nine Articles, and acknowledged in explicit terms the Queen's supremacy, have been the most forward in leading their flocks, "step by step, to the very verge of the precipice." The honour paid to saints, the claim of infallibility for the Church, the superstitious use of the sign of the Cross, the muttering of the Liturgy so as to disguise the language in which it is written, the recommendation of auricular confession, and the administration of penance and absolution—all these things are pointed out by Clergymen of the Church of England as worthy of adoption, and are now openly reprehended by the Bishop of London in his charge to the Clergy of his Diocese.

What, then, is the danger to be apprehended from a foreign prince of no great power, compared to the danger within the gates from the unworthy sons of the Church of England herself?

I have little hope that the propounders and framers of these innovations will desist from their insidious course. But I rely with confidence on the people of England, and I will not bate a jot of heart or hope so long as the glorious principles and the

immortal martyrs of the Reformation shall be held in reverence by the great mass of a nation which looks with contempt on the mummeries of superstition, and with scorn at the laborious endeavours which are now making to confine the intellect and enslave the soul.

I remain, with great respect, &c.,

J. RUSSELL.

Downing-street, November 4.

This letter was printed in letters of gold and sold for 5s. on Nov. 9th. 1850; and on Nov. 9th. 1855, *Lord J. Russell was himself hooted down at the Lord Mayor's Banquet.*

DD.—PAGE 148.

All who have taken an interest in the great movement towards Catholicity in the Anglican Church, have heard of the attempts of Mr. William Palmer, formerly of Magdalen College, Oxford, and now happily a Catholic, to establish some better understanding between the Eastern Schismatic Church and Anglicanism, and failing in that to unite himself to the former of these bodies. It is hardly necessary to add that neither of these attempts succeeded. But it was during the time that passed after this good and learned man had failed in the first of his objects, and was now about to devote himself with an energy all his own to the second, that a Scotch gentleman living in Edinburgh, who had been greatly impressed with the arguments for the Greek schism, having come to the conclusion, that since the Gorham case, Anglicanism was nearly or quite indefensible, and not being as yet prepared to submit to the Catholic Church, endeavoured to gather together a certain number of persons, both clerical and lay, to join him in making an application to the Russian Synod to be admitted

into the Russian (Schismatic) Church. A form of appeal to the Synod was drawn up and printed, and circulated among those likely to join in it; it proposed to join the Eastern Church on certain terms which it was supposed would probably be conceded. Only a very few persons joined it, and of these one or two of the more important shortly afterwards deserted it, upon which it broke down never to revive.

Meanwhile, however, it had found its way from Scotland into the hands of an Englishman, whose good intentions outran his wisdom and judgment; and he, feeling that Anglicanism was almost, if not quite, hopeless, and yet being imbued with the idea that the Greek Church, rather than the Catholic Church, was the true place of refuge, determined to make an effort to carry out the application to the Russian Synod. Perceiving, however, the manifest impropriety of a young layman, as he was, taking the lead in such a movement, he endeavoured to interest an Anglican clergyman in the scheme, who was well known for his learning upon subjects connected with the Greek Church. But as he still clung to Anglicanism, he would not join the movement till the application was so far modified as to put the question to the Russian Synod in a hypothetical form, such as "would they receive us if the Anglican Church failed us," instead of broadly stating that it had failed. This, with two or three other alterations or additions having been made, it was attempted to get signatures to the "Appeal": a very few indeed gave their names, so few that it was never sent, though it was privately shown to the Russian Chaplain in London. The clergyman already alluded to, never having lost his attachment to Anglicanism, took comparatively little interest in the movement; and, upon the promoter of it becoming (by prayer and study, and particularly by corresponding with the greatest of modern converts) gradually enlightened as to the claims of the Catholic Church, it finally died a natural

death; the progress of his mind was simple enough from the Greek Schism to the true Church; he had found himself obliged to maintain, in order to make out a clear case to himself, that the "Eastern Church" was of herself the one only Church Catholic, and not (as Anglicans commonly say) a branch of it; but this notion was of course overthrown as he was led to observe how completely this Eastern community showed herself, and indeed plainly felt herself, to be nothing more than a local church, and how little, notwithstanding high-sounding phrases, she really acted or showed any consciousness of being able to act in the spirit and with the authority of the Catholic Church; so that at last, by the grace of God, he found his true home in that Church which ever has acted so, and which has always taught with authority and claimed universal obedience.

The movement towards the Greek schism was of course a wrong and mistaken one, and to Catholics it must seem the *ne plus ultra* of absurdity; but looking at it from an Anglican point of view, or with the dim light that a person hardly emerged from Anglicanism would enjoy, it is not so. When those who cared about Religious Truth and dogmatic teaching saw (and who could help seeing it?) that the Anglican Church could have no possible claim on their allegiance, supposing them to be still encumbered with prejudices against Catholicity, it was not unnatural that they should turn towards a Religious Body which at least taught as of necessary faith, the Catholic doctrine about the grace of the Sacraments, and which did not leave Baptismal Regeneration and the Real Presence open questions. Besides, there was a plausible historical case to be made out for the Greeks, sufficient to enlist the sympathies of those who fancied that the Holy See had exceeded its legitimate rights and powers, or who had got the notion that all the items of Catholic Dogma had been immemorially handed down from generation to generation in exact and *explicit* words.

To an Anglican the argument might be put, "On what ground do you recite the '*Filioque*' in the Creed? On the authority of the Infallible teaching of *the Holy See?* or that of the Council of Lyons? or that of the Council of Florence? or on your own private judgment?" Not on the first certainly, he would reply; nor, he must add, on the second, for that was a Western Council never received by the Eastern Branch; not on the third, for that defined the Pope's Supremacy no less than the Procession of the Holy Spirit from the Eternal Father and the Son; then upon private judgment (whether of a national church or an individual, of course that does not make any difference in principle) must he base his belief in that article of Faith who refused to hold the Supremacy of Rome. The insertion of the clause in the Nicene Creed was a clear case of that process signified by the world, so often attacked and so little understood, *Development*, or, to use the mode of expression which the author of the work on "Development" himself prefers, now that he knows so much more of Catholic Theology than when he wrote that wonderful treatise, it was an instance of the process by which doctrine held implicitly becomes part of the Church's explicit Faith. The Greek Church seemed to avoid the difficulty, for though committed abundantly (as what Religious Body is not?) in other points, to this very principle of gradually evolving explicit dogma from implicit faith, she did not do so in this particular very marked instance, and, practically at least, she denied the Pope's authority. So that, looking upwards at the Greek Church from Anglicanism, an object appeared worthy of respect, veneration, and imitation;—and it is not to be wondered at that some of those who were in earnest in the desire to detach themselves from the Protestant heresies which the Established Church of England allowed to be taught, should have turned to the supposed "Eastern Orthodox Church." Of course it was absurd to think that to do this

it was right and necessary to collect a number of names, and propose terms of communion; if the Greek Church really were what she was supposed to be, it was the duty of the appellants to submit individually to her, and upon her own terms; Mr. Palmer (some time before his conversion) had the courage to offer to do the first of these things, and the wisdom to refuse to do the second. But allowance should be made for those who did not yet see their way clearly.

Looking downwards at the Greek Schism from the Catholic Church, the vision that meets the eye is repulsive enough—To say nothing of the odious worldly pride, and abominable schismatical spirit, which led to the separation from the Holy See, no Greek or Russian, whatever he may argue on other points, can answer the question, "*What is the Catholic Church?*" Either he makes a divided Church out of the two branches, East and West (for they all utterly reject the Anglicans, who, they say, rebelled against their own Patriarch), and thus sacrifices the doctrine, which Greeks no less than Catholics hold, of the visible unity of the Church; or else, which is by far the most frequent idea with them, he says his own is the one Orthodox and Catholic Church to the exclusion of all others, and thus, by exalting what is manifestly a local sect, sacrifices the doctrine of the Universality of the Church, the *orbis terrarum*, whose prerogatives S. Augustine so gloriously maintains.

EE—Page 148.

TO THE EDITOR OF THE TIMES.

Sir,—As there are many persons anxious to know the reasons which have induced me to withhold my new church from the Anglican communion, for whose service it had originally been destined, I venture to express a hope that you will allow the fol-

lowing letter, written to the Bishop of St. Asaph, to appear in the columns of your next edition. It will best explain my conduct in this matter.

"I am, Sir, your obedient servant,

"*Downing, Holywell, Nov.* 13." "FEILDING.

We are very happy to afford Lord Feilding an opportunity of explaining his conduct in this extraordinary affair; but, in order that the public may have the whole case before them, we prefix to his lordship's letter the correspondence that led to it, which has been forwardedto us embodied in a statement entitled—

AN APPEAL TO THE MEMBERS OF THE CHURCH OF ENGLAND.

(Copy) "*St. Asaph, Oct.* 21, 1850.

"MY DEAR LORD,—As it is now some time since I had the honour of writing to you with regard to the church of Pantasa, and since I have as yet received no answer, I will venture to place before you the following considerations, hoping that they may not come too late, and that you have not in this matter made up your mind without looking at the view which they who think differently from you must take of the subject. For I cannot help regarding it as a promise made to me and my clergy, as well as to our Divine Master.

"You publicly declared that you purposed to bestow a large sum of money in founding a church and all things belonging to it. You invited me and my clergy to join in laying the foundation. You seemed to understand it so. We certainly understand it so, and we received the Lord's Supper together with this understanding.

"Now I must say, that I regard this as a promise made to me and my clergy as solemnly as it could be made on earth.

"You subsequently came to my house, and we consulted in private, as friends, as to how you could best carry out what I considered as fully settled between us. And I would ask—How you could have made a more solemn promise, as far as I and my clergy are concerned? If any one had asked me to advance money on such a promise I should have readily done it, according to my

means. If I had done so you no doubt would now repay me the money. I am not doubting you, but your view of the subject. If any cautious adviser had at that time suggested that I should do well to induce you to bind yourself legally to your promise I should have resented the suggestion as an insult to my friend, and your own feelings must have gone with mine.

"There is another view of the question which I must take. I have received the following letter from Dr. Briscoe:—

"'*Whitford, Holywell, Oct.* 16.

"'My Lord,—I am anxious to know whether your lordship has received any communication from Lord Feilding respecting Pantasa.

"'In the month of May, 1845, I went to Brighton, to stay a few days on a visit to the late Lady Emma Pennant, who was then confined by illness to her room. On that occasion her ladyship communicated to me her desire and intention of building and endowing a church at Pantasa, in the event of her life being spared; and at the same time she turned to her daughter (now Lady Feilding) and said emphatically to her, 'Louisa, now you will remember that!' Her daughter accordingly acquiesced. In fact, Lady Emma dwelt on the hope of establishing a church there as a matter on which she had fully set her heart.

"'For several years previously she had also felt a warm interest in the spiritual welfare of the district of Pantasa, knowing, as she did, its remoteness from church, and the poverty of its inhabitants.

"'I have several of her letters, and they prove that her heart and soul's wish was to live to the glory of God her Saviour, and to do what good she could in her generation.

"'Believe me to be, my lord,

"'Your faithful servant,

"'RICHARD BRISCOE.'

"Now, I presume that the money which would have been expended on this church was derived from Lady Emma Pennant and that in the foundation thus undertaken you intended to carry out her views; so that you will easily understand what I mean by saying that I conceive that I have a moral claim that the

daughter shall carry out the wish thus solemnly expressed by a dying mother; for there can be no doubt that Lady Emma Pennant intended the foundation to be connected with the Church of England.

"There are stories prevalent in this country as to a fixed sum devoted by Lady Emma Pennant to this purpose: but, as I understand that you have denied any knowledge of the 6,000*l.* or 7,000*l.* being so appropriated, I take it for granted that the appropriation of a definite sum is a mistake. But I do not see how this alters the nature of the promise made by Lady Emma Pennant.

"I must leave you to draw your own conclusions from these premises, lest I should seem to make any unreasonable claim; and I do not venture to express what I myself think, for you must be aware how very painful it is to me to write on such a subject to your lordship. But I have no alternative.

"Depend upon it that whatever gives you pain will give me pain, but it would add to the grief which I now feel for what you have done, if I were forced to conclude that in this worldly matter you had acted in a manner which I, as your friend, must deplore.

"Believe me, my dear lord, yours truly,

"THOMAS VOWLER ST. ASAPH.

"*To Viscount Feilding.*"

Downing, Oct. 30, 1850.

"My Dear Lord,—I have hitherto refrained from giving a final answer to your lordship's inquiries respecting the destination of S. Dewi's Church, now in course of building at Pantasaph, in order that I might be able seriously, carefully, and dispassionately to weigh all the circumstances of the case, both as they presented themselves to my own mind and as they had been laid before me by your lordship and others.

"Fearing also to act upon my own unassisted judgment, I have taken time to obtain the opinions of many whom I considered capable of giving sound and just advice.

"The result has been, that my own previous opinion has been unanimously confirmed, viz., that were I to carry out, under present circumstances, the intention which I undeniably had of giving up S. Dewi's to the 'Church of England,' I should be sinning in the face of God, and acting inconsistently before men.

"I will now endeavour, as briefly as possible, to explain why I should consider this to be the case.

Lady Feilding and I designed this church for a thank-offering to Almighty God on our marriage; and, naturally enough believing the Established Church of England to be Catholic, and consequently the authorized teacher and exemplar of God's whole truth as delivered by Himself to his Apostles, intended fully to give it to her through you, her appointed ministers, and the imparters of those truths supposed to be maintained by her, as soon as the building was fit for consecration.

"Subsequently, however, the awful truth forced itself upon us that we had been mistaken all our lives as to what really was God's truth, and we became convinced, not only that the Anglican communion was not Catholic, but that it protested against and denied many of God's most holy truths. We therefore felt ourselves bound to separate from her, and to submit to the true Catholic and Apostolic Church.

"Being essentially 'Protestant,' the Anglican communion, while it holds some Catholic verities, is bound to vindicate its power of antagonism by 'protesting' against others, and those most vital ones. Consequently every faithful Anglican clergyman is bound to preach against them. Such being the case, were I to fulfil my intention to the letter as it was expressed, and deliver up this church to a communion essentially antagonistic, and therefore anti-Catholic, I should be denying that holy Catholic faith by my deeds which I professed with my heart and my mouth. In fact, I should be guilty of the grossest inconsistency, and be acting a lie in the face of God and man.

"Your lordship speaks of my expressed intention as of a pledged promise, by which I am morally, and might have been legally, bound. As to the latter, I think I am right in saying

that no church built at the free cost and sole expense of a single individual is ever irrevocably made over to the Church of England during the lifetime of the donor, until the deed of gift is signed at the time of consecration.

"As to the former opinion expressed in your lordship's letter —that I am morally irrevocably bound to 'you and your clergy' —according to your reasoning I was bound to you personally, irrespective of your capacities as teachers of God's truth, and should therefore have been equally bound to give it to you, had you all become Arians or Socinians in the meantime. Yet no one, I think, would insist upon that, nor, indeed, could such have been the case. But, however it may have borne the nature of a promise, I need not refer your lordship to holy Scripture to prove that there may be promises which to fulfil under certain circumstances is sin.

"S. Paul did not, after his conversion, consider himself bound by the promise which he had made to the Jewish synagogue, that he would do his utmost to crush the rising Christian Church at Damascus. And why? Because he made it in ignorance.

"Surely if all promises and pledges are to be kept sacred under all conceivable circumstances, you will not easily justify the act of King Henry VIII., in alienating the noble Cathedrals and Churches in this land from the intentions and services to which they had so solemnly been dedicated.

"By parity of reasoning, if it were incumbent on me to deliver up S. Dewi's Church for Protestant worship, it would be equally the bounden duty of the country to deliver up Westminster Abbey and other noble structures to that Catholic Church, for whose service they had originally been erected. It is needless to adduce other examples. My duty appears clear to me, viz., to devote that church which is being built at my own cost, and which yet remains mine, to the furtherance of God's truth as I find he himself delivered it to His Holy Catholic Church. I ought to state further, that the money left by Lady Emma Pennant in her will (3,000*l*., not 7,000*l*.), to be as

she expressed it, applied 'for such spiritual and Church purposes in the parishes of Whitford and Holywell or either of them, as they, my said executors, together with my said daughter shall in their discretion think proper,' not only yet remains untouched and unappropriated (with the exception of 200*l.* which I advanced some time ago to Whitford Church), but has actually not as yet become available, it being dependant upon the falling in of certain annuities. None of the 10,000*l.* devoted by me to S. Dewi's has been drawn from her funds.

"I am well aware that Lady Emma earnestly desired that a church should be built at that end of Whitford parish; and, when we proposed to erect one, she suggested Pantasaph as the locality most desirable for the site. She, however, made no arrangements, nor left any directions, either verbal or testamentary, for devoting any money specifically for that purpose.

"And now, my dear lord, I have replied fully, I think, to all your propositions. If, in so doing, I may appear to have spoken at all offensively or rudely, I crave your pardon, and desire to assure you that such was far from my intention. The importance of the case requires that I should express myself plainly; and that is all I have endeavoured to do, being wishful to conceal nothing.

"I feel that many expressions which I have been compelled to use must give you pain, but, believe me, it gives me even more pain to write them than it will you to read them. God is my witness, that my only desire is to do His holy will as far as I see it; and, save where my conscience precludes me, I desire to meet your lordship's least wishes in everything.

"I dare not be wanting in the fulfilment of my duty towards God, even at the risk of forfeiting the good opinion of men: and I trust you will do me the justice to believe that, in acting as I do, I am following solely the dictates of my own conscience, desiring and praying only to be directed by Him who is the way, the truth and the life.

"That He may lead us both to see and to do His holy will

in all things, as long as he vouchsafes to spare us in this world, is my continual and most fervent prayer."

"Believe me, my dear lord,

"To be ever, with the deepest veneration and respect,

"Your lordship's faithful friend and servant,

"*The Lord Bishop of St. Asaph.*"

"FIELDING."

FF—Page 157.

"*Albany-st., Regent Park, June 10th.*

My Lord Bishop,

Your Lordship will, I trust, not consider that I am transgressing my position as an incumbent in your Diocess when I venture to submit to your Lordship how much distress of mind many members of my congregation feel at the conduct of the ministers of various proprietary chapels in London, who have recently allowed the pastors of various foreign Reformed congregations to preach in their pulpits, thereby apparently reducing our Apostolic Church to an equality with those modern sects in the eyes of Europe. The immediate cause of my writing to your Lordship is, that one of the members of my congregation has, as he has informed me, addressed you on this matter. I feel it therefore my duty to testify to the grief which this caused him, and also to explain to your Lordship that his case, being that of a person who has from conviction conformed from Dissent to the Church, is one deserving in such a matter of special care on my part, and I am sure I may adduce that of your Lordship. Indeed I should venture to submit that the ministers of those chapels, and those clergymen who have taken part in such services, have been accomplices before, after, and during the facts, to an overt violation of the 26th Canon, which prescribes that

no one is to be '*suffered to preach*, to catechise, or to be a lecturer or reader of Divinity, in either University, or in any cathedral or collegiate church, city, market-town, or Parish church, or *in any other place within this realm*,' except he be licensed, and shall first subscribe to the three articles contained in that Canon. It was remarked to me, in reference to this proceeding of the ministers of Portman and Woburn chapels, what would have been said or done had Mr. Harper trafficking in the supposed immunity of proprietary chapels invited Pere de Ravignan to preach in Charlotte-street Chapel? But yet, my Lord, that parallel can hardly hold good. The Church of England regards Pere de Ravignan as a Priest of the Universal Church. He has only to subscribe that 36th Canon to be competent to perform in our Church all the functions of the Priesthood; while, on the other hand, our Church regards M. Roger and Dr. Merle D'Aubigné as laymen and nothing more, and no mere subscription on their part can ever give them any other character in her eyes. Let me then on behalf of my flock, who are sorely distressed at it, implore your Lordship not to be silent under this outrage upon our Church and upon yourself, as Bishop of the diocese, at a time when the maintenance of our character as a Church is so essentially needful. I shall feel particularly obliged by your Lordship favoring me with an early answer, as the minds of so many are so sadly perplexed.—I remain, my Lord Bishop,

Your Lordship's faithful servant,

W. Upton Richards."

"*Fulham, June 11th.*

Dear Sir,—My attention had been called to the notice affixed to Portman Chapel before I had received your letter, and I have written to Mr. Reeves pointing out to him the

illegality of his proceedings, and expressing my surprise at his having made such an arrangement without any previous reference to me. Woburn Chapel had not been brought to my notice till I received your letter. I shall communicate to Mr. Dale this morning.—I am, dear sir, your faithful servant,

C. J. LONDON."

GG—PAGE 157.

"*London House, June 9th*, 1851.

My Dear Sir,

My attention has been directed to a placard affixed to your chapel giving notice that M. Le Pasteur Roger will preach there every Sunday at three o'clock, and in a Dissenting place of worship every Wednesday. This notice, as far as regards your chapel, is in direct violation of the Act of Uniformity, (13 and 14 Car. II., c. 6 and 19) which enacts that no person shall preach or read a sermon in any chapel for public worship unless licensed by the Bishop, who can only license those who sign and declare their assent to the 39 Articles of Religion. Any person offending against this law is liable to three month's imprisonment. I must request you to explain this to M. Le Pasteur Roger, and inform him that our laws do not permit you to grant him the use of your pulpit. I cannot but express my surprise that you should have made such an arrangement without any previous reference to me.—I am, my dear sir,

Your faithful servant,

C. J. LONDON."

IIII—Page 157.

"*47 Holywell-street, Westminster, June 18th*, 1851.

My Lord,—I am very sorry to find by the public prints that Bishop Bloomfield joins with the notorious Mr. Richards of Margaret (now Titchfield) street cha pel, in casting a slur upon the orders of foreign Protestant pastors, so many of whom met your Grace in friendly conference at Willis's Rooms on Tuesday last, and that he even concurs with that gentleman (at least so it would appear, I hope I am mistaken) in regarding them as 'mere laymen' (to use Mr. Richards' own words, from which the Bishop expressed no dissent), just as the Romanists do all Protestant clergymen, Mr. Richards included, though I believe that gentleman repudiates the name of Protestant. * * * * * * *

* * * * * * * * * *

I venture to trouble your Grace with this communication in order to inquire whether it is your Grace's opinion and that of the majority of your brethren—in short, whether it is really the sentiment of the Church of England that these excellent foreign clergymen (whom we have most certainly led to believe that we recognize their orders) are not as truly Pastors of the Church of Christ as even the Bishops of the Established Church; or whether, on the other hand, we should regard them, with the Bishop and his protegé, as 'mere laymen.' I am myself a convert from Dissent to the Established Church (and I trust therefore your Grace will excuse my troubling you on this point), but I confess to your Grace that if the latter view is involved in adherence to the Church of England, or is the opinion of the majority of your Lordships, I for one shall certainly feel that the national Church has not a particle of claim to my allegiance, and that such a view really sanctions, to a very great extent at least, the efforts of the Tractarians to 'unprotestantize' the

Church of this country, and that they are not so very far wrong after all in speaking of the Romish as a 'sister Church.' *(vide* 'Christian Year', &c.) But I cannot believe that your Grace regards the celebrated champion of Protestantism, Dr. Cumming, who also I believe met you on Tuesday, and indeed the whole Established Church of Scotland (which the Supreme Head of the English Church, under Christ, has only just assured of her 'sanction and support,' accompanying the assurance with a very large contribution) as, as the Tractarians assert, 'without the pale of the Church of Christ,' which, however, they make to include the Romanists. I am most anxious to be informed of your Grace's sentiments on this subject as the chief ecclesiastical authority (under her Majesty,) and I am confident, therefore, that you will forgive the liberty that I have taken in venturing to trouble your Grace upon the subject.

II—Page 158.

"47 *Holywell-st., Westminster,*
S. Basil, 1851.

Dear Sir,—I will make no apology for troubling you with this communication as the information it contains is so important. I have a letter in my possession from Dr. J. B. Sumner (marked 'private,' which I must ask you to bear in mind), in which he says that only two of the Protestant Bishops, and not more than one clergyman in fifty, consider the imposition of episcopal hands (his own words) necessary for the conveyance of orders, and that the foreign Protestant ministers may therefore be regarded by Anglicans as true Pastors of the Church of Christ. He adds, moreover, that

even Dr. Bloomfield only objects to their ministering in Anglican churches on the ground of certain *legal* difficulties —not that he considers them 'mere laymen' with my old friend, Mr. Richards. I cannot believe that those who wish to be Catholic in heart and doctrine will much longer put faith or confidence in such an episcopate and such a system. I can show the above letter to any one who wishes to see it, and you are at liberty to make any private use of the information I have given you, short of communicating it to Protestant 'Bishops.' I know it to be a fact that Dr. Maltby (of Durham) has contributed largely towards the support of several Dissenting congregations, and it is said that some of his brethren have acted in a similar manner. Pray excuse this hasty letter, and believe me to be yours faithfully,

W. R. GAWTHORN."

JJ—PAGE 158

"7 *James-st., Buckingham Gate,*
July 7th, 1851.

Sir,—I have received a letter signed 'W. R. Gawthorn' offering to show me, or any who wishes to see it, a letter from 'Dr. J. B. Sumner,' marked 'private,' and also giving me leave to make any private use of the information it contains, short of communicating it to Protestant 'Bishops.' I presume you are the same Mr. Gawthorn who resided for a short time in Dartmouth-street, and deserted the Church of England for that of Rome. I presume also that you are the same Mr. Gawthorn who a short time afterwards, under the name of 'Rees,' sent a letter to the Bishop of London accusing the clergy of S. Margaret's, Westminster, of altering the Calendar, and observing the Feast of the Annunciation on a wrong day,

and who, when detected, declared it was done with the object of driving some of the accused parties to Rome. Such being the case I have no hesitation about the answer which I ought to give to such a letter coming from such a person. I refuse your offer, and I reject your confidence. I repudiate your claim to tie me down to a 'private' use of the information which you have unwarrantably forced upon me. I know not upon what principle a man who insults the Church of England and her Bishops, and who upon his own showing is willing to betray the confidence reposed in him, can claim to force his confidence and impose his secrecy upon a Priest of the Church which he is endeavouring to subvert, and whose chief Pastors he calumniates. I, therefore, so far from acknowledging any such obligation in this matter, have thought it my duty to send a copy of your letter to the Archbishop of Canterbury, and I shall feel myself at liberty, not only to make the matter known to any one whom it may concern, but also to publish the correspondence if I think fit. As to the matter of your communication, I must simply say that I give very little credence to it. And as to the inference you would draw from it, though I am unwilling to enter into controversy with you, I will say this much, that even supposing the Archbishop of Canterbury and the Bishops alluded to, did openly or secretly entertain principles inconsistent with the formularies of the Church of which they are chief guardians, I should not lose all faith or confidence in the Church of England, or even if I should be driven to such an extremity, the absence of straightforwardness, the lamentable deterioration of religious character, which I have too often witnessed in recent converts to Rome, would lead me to look out for some other system which should offer the attractions of honesty and love of truth. Whether what you say of the Bishop of Durham and 'some of his brethren' be true or not I shall not stop now to inquire, nor have I any intention of discussing

with you the propriety of their conduct, even if the statement should be vouched upon better testimony than mere hearsay or your professed knowledge; but I will suggest to you that instead of seeking to vilify the Bishops of England, your time might be more profitably occupied in studying the history of the Church of Rome. Do this, sir, and when you have made yourself acquainted with the flagrant delinquencies of Popes and Prelates of your own communion, which you will find it difficult to deny or palliate, remember what is said in Holy Scripture about the mote in thy brother's eye. But one word more—I cannot 'excuse your hasty letter.' If ever hastiness should be avoided, it should be in writing such a letter upon such subjects. It is not the first time that the zeal of recent conversion has led you into writing a most indiscreet and hasty letter little creditable to your judgment, and somewhat damaging to the cause which you espouse; it is for you to consider whether it had not better be the last.

I remain yours faithfully,
CYRIL W. PAGE."

KK—PAGE 158.

A clergyman of the Diocess of Canterbury, with a Quixotic zeal, addressed the following letter to Dr. Sumner:—

"*Fringford, September* 9, 1851.

"My Lord—If the public papers are to be credited, it seems from a written correspondence, which your Grace is said to have had very recently with a gentleman of the Romish communion, of the name of Gawthorn, that you have expressed to him your opinion that there is scarcely 'one clergyman in *fifty* throughout our Church (that is, the Church of England)

who would deny the validity of the orders of those pastors who want the imposition of Episcopal hands.' Allow me, then, with all due respect for the high office held in our Church by your Grace, to beg that I, at least, may be considered by your Grace as one who denies the validity of the holy orders of all who have not received 'the laying on' of Episcopal hands; and also to express a hope, that, if it be found, that instead of there being *only one* in fifty, there are much more nearly *forty-nine* out of fifty of the clergy of the Established Church who entertain on this subject the same opinion as myself, your Grace will, in justice to our maligned Church, be pleased publicly to avow the mistake under which you had previously laboured.—I am, with all due respect, your Grace's humble servant, "H. D. ROUNDELL,

Rector of Fringford and Rural Dean."

LL.—PAGE 162

The Vicarage, Bramford Speke, June 18th, 1851.

My Lord Bishop,—Although I have *already* stated several reasons for objecting to the synod which you propose to hold on the 25th inst., in a letter to which my signature is annexed in association with those of many other clergymen of this diocese, yet I cannot refrain from requesting your lordship's serious attention to some *other* considerations, which could not be embodied in that letter without my brethren being pledged to certain documentary facts, which few (if any), of them had personally investigated, and for the accuracy of which I am alone responsible. This must be my apology for troubling your lordship with a *separate* communication, supplementary to that letter, which (heartily as I adopt it as far as it goes), only *partially* set forth my objections to the synod to which you have invited your clergy to send elected representatives. In truth, the two reasons (here-

inafter stated), which have the greatest weight in compelling me to protest against that Assembly, could not have been conveniently adduced in so concise a letter as that to which our united signatures are appended. I will now, however, endeavour to state them as briefly as may be consistent with perspicuity; and I humbly solicit your lordship to give them deliberate consideration.

I feel bound to protest against this projected measure—

I. Because I have a very strong impression of *the illegality of a diocesan synod assembled without permission of the Crown.*

It may appear presumptuous for an individual clergyman to avow such a scruple, after your lordship's assurance in your pastoral letter, on the 9th of April, that you have "sought to obtain the very highest legal authority on this point;"—and more especially after the declaration of the Prime Minister in the House of Commons, on the 1st of May, based on the opinion of the law officers of the Crown, that diocesan synods are "not unlawful," provided it be not attempted by them to enact canons to bind the clergy. Nevertheless, I venture to think that such an opinion (formed apparently in haste for the immediate use of the minister), was adopted from a too implicit reliance on the authorities of Bishop Gibson's "Codex," and probably without the knowledge of at least one material fact, which I shall presently state. Who your lordship's "highest legal authorities" are, or how the case was put to them, we are not informed

I. It cannot, I believe, be doubted, that in ancient periods, up to the year 1553, *both* provincial and diocesan synods were summoned by the same or by similar authority, and proceeded to discharge their functions "pari passu:" namely, by the King's writ, when the affairs to be discussed concerned the state; and by the independent authority* of the Archbishop, when the busi-

* I am aware that the form of submission of the clergy contained an acknowledgment to the king, that "convocation *always hath been*, and must be, assembled *by your high commandment or writ*." But this form is said to have been dictated by the king, and was rather in conformity to the royal *claim*, than to the invariable *practice* in ancient times. If held to be literally declarative of the *fact*, it would, of course put an end to all pretence for synods, provincial or diocesan except under a writ from the Crown.

ness related to the Church at large, or of the Bishop, when the matters touched the interests and discipline of a particular diocese. Examples of diocesan synods, summoned for state purposes *by the King's writ* (though inadvertently ignored by Lord John Russell, on the authority, I presume, of the law officers of the Crown), are not rare. We have instances, in 1279, in the diocese of Worcester; in 1340, in the dioceses of Winchester and Worcester; and in 1464, in the diocese of York; in fact, there can scarcely be a doubt that a Royal brief was transmitted in each of these cases (as it is expressly said to have been in 1340) to *all* the Bishops of both provinces, commanding them to summon diocesan synods. Those which I have cited may be seen in "Wilkins's Concilia," vol. ii., pp. 40, 624, 659; vol. iii., p. 598.

2. From this long-established parallelism of the authorities by which *both* the general and the limited convocations of the clergy were summoned, it appears to be a fairly analogical inference that the Act of Submission (25 Hen. VIII., cap. 19), which in terms forbids the *provincial* synod hereafter to congregate, even for purely ecclesiastical business, without the sanction of the Crown, does, in its spirit, and virtually, prohibit the revival of *diocesan* synods for concluding any questions of faith, or adopting any orders of discipline. The major prohibition seems to me naturally to include the minor; for it is surely a highly imaginative supposition that the two archbishops were absolutely restrained from exercising a privilege which their suffragans might nevertheless continue to assert without hindrance. It is still more romantic to entertain the notion that, while the general synod of the clergy can no longer meet, by the summons of the Archbishop without licence from the Crown, to conclude the smallest matters of interest to the Church, a diocesan synod may yet lawfully assemble by the mere *fiat* (or rather the *conveniat*) of the bishop to utter, by the assumption of a corporate voice, a declaration interpretative of doctrine, and calculated (if not intended), to cast disrepute on the authority of a judgment, framed by the most learned expounders of the law, approved by the archbishops of both provinces, and adopted by the Sovereign in her privy

council. The Church of England might, indeed, with reason tremble for her Catholicity, while she watches anxiously these proceedings, were the clergy of this single western diocese calmly to acquiesce in his anomalous (if not illegal) act of its Bishop; and were they silently to permit a synod to be convened, chiefly for "ONE GREAT QUESTION" (as your lordship terms it in your circular to your archdeacons), or "mainly for the purpose" of making "A DECLARATION" (as you denominate it in your pastoral letter) of adherence to an article of the Nicene Creed, which you extravagantly "consider to have been virtually denied when her Majesty decided as she did" by affixing her sign manual to the late judgment. It is, however, a hopeful fact, that more than 100 voices of the clergy have been lifted up in solemn disavowal of participation in this proceeding; and I do not doubt that (should it be necessary) their protest will be echoed by multitudes of both clergymen and laymen, in token of their loyalty to their Queen, of respectful confidence in the archbishops, and of their earnest desire to conserve the peace and unity of the Church of England.

While I thus state my views, I do not forget that your lordship disclaims the ideas of committing your convention to any authoritative act—(Pastoral Letter, p. 112); and, indeed, it is manifest that no assembly of the clergy, possessed of common prudence, would "presume to attempt, enact, promulge, or execute any canons," since by such proceedings, it would clearly be liable to the severe penalties of the statute of submission. But, even the agitation of the "one great question," which has already been decided by supreme ecclesiastical authority, and on which, therefore, no subordinately-authoritative conclusion *could* be attained, would, from that very circumstance, be replete with the mischievous influence of a theological controversy, without the possibility of an effective issue. If your lordship's anticipated pseudo-synodal proceeding be not positively illegal, it is discriminated from illegality by a very thin covering:

> Periculosæ plenum opus aleæ
> Tractas: et incedis per ignes
> Suppositos cineri doloso.

The treacherous crust may break in suddenly under your feet, and the flames may burst out before your lordship or your assembled delegates dream of danger. I hesitate to follow, even my Bishop, in such a perilous track; and I must be content still to pursue the ordinary path which the laws of my country, and the usages of my Church, have distinctly marked out for me, though it be a beaten, and, therefore, in the apprehension of some minds, an inglorious way.

I forbear to occupy many moments on the single, and very obscure, post-reformation precedent quoted by your lordship; namely, that of the synod of the diocese of Kilmore, convened by Bishop Bedell in 1638. It may suffice to say, that it affords no evidence of *the legality* of that synod; but rather the contrary, for it does not appear that he ventured to summon it again agreeably to his original intention. It occasioned much discussions; but it was connived at by the state, for reasons which may be assigned with great probability, chiefly on account of the universal veneration with which this simple-minded and pious prelate was regarded. The primate, Usher, whose influence was not small, threw his shield over the amiable Bishop. Archbishop Laud would be slow to check a proceeding in which the Church had asserted an ancient privilege independently of temporal authority. Moreover, these synodal decrees were of an innocent, and most of them of a very trivial character; for instance, the forbidding clergymen to wear long hair ("*comam ne nutriant*") the prohibition of intramural burials, the exclusion of women from seats in the chancel, injunctions to wardens to prevent children from running about the Church, and to vergers to turn dogs out of the house of God. In fact, there was no "ONE GREAT QUESTION," which might have thrown the Church into dangerous agitation. Connivance, therefore, might be a wise, because a safe course. As a legal precedent, however, the Synod of Kilmore is utterly without value. But there is one lesson to be derived from it, not inapplicable, perhaps, to present times, and not the less gravely important, though it be connected with a homely and somewhat ludicrous incident. It is recorded in

the still existing autograph MS. notes of a friend of Bishop Bedell, who was present at that diocesan convocation, (though the occurrence is not noticed in Burnet's printed account of the Synod), that one clergman, "D. Faythful Teate," subscribed the Kilmore decrees with the reservation of his dissent from that relating to the exclusion of women from sittings in the chancel; "and the reason was this, because he had erected a new seat for his wyfe in the chancell but a little before, and was loathe to remove it!" Alas! my lord, it is humiliating to find that *personal motives, and considerations, far removed from a simple desire to promote the good of the Church*, can easily creep even into diocesan synods—yes, even when the matters to be discussed are of the most simple character. What, then, may not take place, when "One Great Question," connected with a lamentably fierce controversy—a question long since prejudged by the Bishop who is to preside, and, therefore, to be brought before his representative assembly with an undue influence—a question which admits of no possible synodal solution except with *his* concurrence—is to be carried "at every hazard?"

I further protest against this proposed assembly of the clergy:

II. Because, even if it were admitted that a diocesan synod may be lawfully convened, without the sanction of the Crown,—yet *there does not exist*, as far as I can discover, *any precedent for constituting it by election, representation, or ex officio membership*.

It appears from unquestionable records, that, while the provincial synods invariably assembled by delegation, diocesan synods always comprehended *the whole of the clergy* cited for personal attendance. Upon the obvious reasonableness of this distinction it is not my purpose to dwell; the *fact* alone is to my point. The only instance which presents the colour of an exception is, in truth, a confirmation of the general rule; for when, at the close of the 11th century, Wulstan, Bishop of Worcester, summoned a synod (or rather a commission under that name), for so limited a purpose as to decide a disputed privilege of a certain parish church in his cathedral city, "ALL

the wisest incumbents of the three counties of Worcester, Gloucester, and Warwick" (which then constituted that diocese), were "assembled by invitation," for the discussion of even a matter of merely local interest. ("Wilkins' Conc." vol. i., p. 369.) But, when matters concerning the whole diocese were to be debated, the assembly was universal. Thus, in 1312, among the constitutions of Richard de Kellow, Bishop of Durham, for annual diocesan Synods, to be held at Easter and Michaelmas, it was declared that "*all* abbots, priors, archdeacons, provosts, rectors, vicars, parochial chaplains, *and others*," were "bound to appear, *by custom or by right*," in those assemblies. (Wilkins' Conc., vol. ii., p. 417.) On the verge of the Reformation, the Bishop of Hereford, when convoking a diocesan synod, in 1519, disclaimed the idea of framing its constitution by a scheme of his own, for the limitation of members, and addressed his archdeacons by a circular in which occur these remarkable words:—"We, not acting by ourselves alone, in a headstrong way, nor relying on our prudence, have determined to proceed by the counsel of prudent men, and by the assistance of our *whole clergy*; we, therefore, have cited *all clergymen of every degree, state and dignity*, to our synod, in our cathedral church namely "*all and singular archdeacons, rectors, portionaries, vicars, chantry priests, stipendiaries* [*curates*], *and ministers of every sort*." (Wilkins' Conc., vol. iii., p. 181.)

How different is this language, my lord, from that of your pastoral letter, and of your circular to *your* archdeacons; in which you assume "the necessity of the synod being composed mainly of *representatives*"—(the objectionable word is emphasised by yourself)—"elected by the clergy of the different deaneries." You add, "that if there is to be a meeting of so numerous a body of clergy—comprising nearly 800 persons—it must be effected by representation, is manifest:"—but the inference is contradicted by facts extending through six, possibly many more centuries. You proceed to confer, by a few strokes of your pen, ex officio Synodal seats on certain specified clergymen; and you name the number and mode of election of delegates

from the rest of our body,—indulging the delusion that all the presbyters and deacons of this diocese will be thus represented with our "full confidence!" ... I confess my bewilderment at the boldness of conception which has sketched out the plan of *such* a synod, with the faintest expectation that it could meet with the concurrence of the clergy, at a period, and in a diocese, in which opinions on ecclesiastical matters are so greatly and so unhappily divided. I cannot wonder that the First Minister of the Crown, when expressing his opinion on this matter in Parliament, declared (at least he is so reported in the *Times* of the 2nd of May) that "The assembly of representative clergy, formed in the particular manner as proposed by the Bishop of Exeter, seems to be entirely unknown to the laws of the Church, and completely a device of his own." For my own part, I cannot hesitate to declare decidedly, but respectfully, that I consider the calling into existance such an Ecclesiastical Convention, affecting to represent this diocese, to be an arbitrary act, eversive of the supremacy of the crown, contrary to the usages of the Church, and destructive of the privileges of the clergy.—I remain,—"in all things lawful and honest," your lordship's obedient servant,

GEORGE CORNELIUS GORHAM.

To the Right Reverend the Lord Bishop of Exeter.

EXETER SYNOD.

LETTER AND DECLARATION ADDRESSED TO THE BISHOP OF EXETER BY THE REV. A. B. HILL, RURAL DEAN OF TIVERTON AND VICAR OF MOREBATH.

(Copy.)

Morebath Vicarage, Bampton, Devon, June 21.

MY LORD,—Having stated publicly to your clergy at Exeter, in reference to the proposed synod, that you "asked their concurrence, if their hearts and if their judgments go with you, not else," you went on to state, "No one will come there from compliment, or from any feeling that his bishop will feel hurt or offended at the absence of any man." By these words your lordship has left it free to your clergy to attend or not the pro-

posed assembly on the 25th June, and two following days, as their sense of duty may direct them.

I must, therefore, respectfully beg your Lordship to excuse my attendance as one of the rural deans of your diocese.

In an important meeting like the present, I cannot be content with merely absenting myself, but must, with all due respect, declare my reasons for pursuing this course:—

1. I decline taking any part in the proceedings of the synod, because, in my judgment, its constitution is inconsistent with the rights of the clergy of the diocese, as established by ancient custom, since it has been so called as to exclude from it by far the largest portion of the presbyters of the diocese, of whom all holding benefices, and probably others, are entitled by custom from time immemorial to be present at such diocesan synods.

2. Because a deliberative diocesan synod for passing synodical resolutions on points of doctrine or discipline, without the Royal licence, is virtually, if not literally, forbidden by act 25th Henry VIII., c. 19.

3. Because the object of the synod is to pass a virtual sentence of condemnation upon a judgment delivered by her Majesty as supreme governor over all persons and in all causes ecclesiastical and spiritual, by the advice of her Privy Council and both the Primates of the Church, which judgment all who bear office in the Church are, by their solemn subscription to the Royal supremacy, bound in their official acts to carry out; such synodical declaration or resolution being also an act calculated to bring the Royal supremacy into contempt.

I have embodied these reasons in a form of protest, which I herewith enclose to your Lordship as president of the proposed synod, and must respectfully claim from you, in that capacity, the right of having it laid before the assembly, and entered in the minutes of the said synod.

Your Lordship has done me the honour of forwarding to me a copy of the "Declaration on Baptism," proposed to be made at the assembly of the clergy. Having expressed my conscientious conviction of duty as to absenting myself from that assembly,

there will be no occasion for me to take advantage of the privilege offered me by making any objection to the wording of that declaration.

I may simply say that I could not, my Lord, from my reverence for the dead, as well as esteem for the living, set my hand to a document which passes sentence of grievous error upon many of both classes whom I feel bound most deeply to respect. Nor could I by my voice, however insignificant, contribute to abridge the liberty of the ministers of the Church, , and force upon them *one* conclusion upon a question which has hitherto, among honest and faithful men, admitted of *two*. I shrink from this, my Lord, being persuaded that if such force be used by competent authority the issue must be fatal to the well being of the Church.

Painful as I feel it to be, to be compelled to differ with my own diocesan in a matter such as the present, yet I am sure that no apology will be needed by your Lordship, or that I shall be considered wanting in respect to your high office, for the open avowal of my convictions on a point of duty, inasmuch as on so many public occasions your Lordship has not shrunk from expressing your own difference of opinion from our common ecclesiastical superiors—painful as it may have been so to do.

I enclose, for your Lordship's information, a copy of the proceedings of my rural deanery with respect to the election of representatives.

And remain, my Lord,

Your Lordship's obedient servant,

ALFRED BLIGH HILL.

To the Lord Bishop of Exeter.

(Copy.)

Declaration respectfully presented to the Lord Bishop of Exeter, as President of a certain assembly of Clergy of the Diocese of Exeter, convened by him at Exeter, on the 25th of June, 1851, and the two following days, under the name of a Diocesan Synod.

I, Alfred Bligh Hill, rural dean of Tiverton and vicar of Merriott, in the diocese of Exeter having been invited in vir-

tue of my office, as dean rural, by the Lord Bishop of Exeter, to attend a diocesan synod, to be held in the city of Exeter on the 25th day of June, and two following days, which synod has been so called as to exclude from it by far the largest portion of the presbyters of the diocese, of whom all holding benefices, and probably others, are entitled by custom, from time immemorial, to be present at such diocesan synods—do hereby testify that on the three following grounds I decline taking any part in the proceedings of the synod—namely,

1. That the constitution of the synod is inconsistent with the rights of the clergy of the diocese, as established by ancient custom.

2. That a deliberative diocesan synod for passing synodical resolutions, on points of doctrine or discipline, without the Royal licence, is virtually, if not literally, forbidden by the act 25th Hen. VIII., c. 19.

3. That the object of the synod is to pass a virtual sentence of condemnation upon a judgment delivered by her Majesty as supreme governor over all persons and in all causes ecclesiastical and spiritual, by the advice of her Privy Council and both the Primates of the Church, which judgment all who bear office in the Church are, by their solemn subscription to the Royal supremacy, bound in their official acts to carry out; such synodical declaration or resolution being also an act calculated to bring the Royal supremacy into contempt.

At the ruri-decanal chapter held for the election of representatives, two representatives were elected; one by the votes of eleven members present and four proxies; the other, by the votes of ten members present and four proxies. The total number of clergy entitled to vote is 27.

MM- Page 165.

CONVERSION.

Conversion at Aden (India.)—The following letter appears in the *Bombay Catholic Examiner*, addressed to the Very

Rev. F. Ignatius:—"Very Rev. Sir—By the present opportunity I have the pleasure to inform you that on the 14th instant I received into the bosom of the Catholic Church a gentleman named Henry Johnson, a captain of a ship. He had performed three voyages to Aden from the Mauritius, each time bringing Catholic Missionaries free of charge. Through the instrumentality of these Priests seventeen of Captain Johnson's sailors were converted to the Faith and baptised. He conveyed to the island of Leichelly a Capuchin, named F. Leone, who, during the time that he resided there, that is, seventeen days, baptised 3,000 persons, who, though they had been Catholics by birth, were totally destitute of any Catholic Priest whatsoever for the space of about 60 years. Captain Johnson was a neye-witness to the persecution to which F. Leone was subjected, and of his charity and resignation to God's will. The captain having again returned to Aden, expressed himself to me in the following terms: 'I can no longer offer resistance, I must become a Catholic.' He was so rejoiced on becoming a Catholic, that, listening to a Protestant at my residence boasting of the religion he professed, he said to him, 'I also was yesterday a Protestant, but to-day I am a Catholic, and I rejoice at it;' and, turning to me, requested that I would not forget to write to Bombay, and to have his conversion recorded in the journals of that place.—I remain, Very Rev. Sir, yours obediently, LEWIS STUARLA, R. C. Chaplain.

Aden, October 18, 1851."

NN—PAGE 173.

TO THE REV. W. BECKWITH, INCUMBENT OF HOLY TRINITY, MICKLEGATE.

REV. SIR,—Professing yourself to be a minister of Christ, you cannot but rejoice in the opportunity which I am about to offer you of performing, within the precincts of your own parish, one of those charitable works to which Christ attached a special

blessing when he said, "*Blessed are the peace makers, for they shall be called the children of God.*" I, therefore, respectfully invite you to join with me in a combined effort to establish peace, and to accomplish, if possible, a cordial and lasting reconciliation between one of your parishioners, a Protestant parent and five of her own children, two sons and three daughters, who have lately seceded from the Protestant church and embraced the creed of their Catholic forefathers.

If you can induce the Protestant parent to grant liberty of conscience to her Catholic children, they, I can assure you, will give to her their prompt and cheerful obedience in all other respects. They will love her also, and within their own breasts they will cherish for her all that ardent and devoted affection which good and dutiful children have ever felt for a beloved parent.

Under these given circumstances, on what plea can you, Rev. Sir, withhold your charitable interposition in behalf of the Catholic children? or, on what grounds, let me ask, can the Protestant mother refuse to be reconciled with them?

The resolution which they have formed to adhere to the Catholic Church, and to worship God according to the dictates oftheir own conscience, is the only crime, I contend, which can be laid to their charge. But, in the first place, and while their minds were yet in quest of truth, was it a crime, or was it not their right and their sacred duty also to search, to examine, and to select for themselves, and in accordance with the conscientious convictions of their own minds? At the present day, and in the midst of our present enlightenment, will any Protestant parent venture to deny to children of mature age and well-informed minds this right of free and independent examination in matters of religion? How then could the Protestant parent be justified in the present instance in her attemps to compel her then Protestant children to live and to die in total ignorance of the principles and system of that church which prevades the universe and which professes to be divinely commissioned to teach all truth to all the nations of the earth? From their infancy their own Protestantism had taught them to rejoice in their possession of

liberty of conscience, and to boast of those rights of private judgment which it had conferred upon them and proffered to all men.

But afterwards, and when they have advanced in age and ripened in judgment, can this same Protestantism be allowed to turn round upon them and tell them that it is a crime to exercise the rights which it had given them, and forbid them to examine the principles of the universal church, and command them to believe in blind obedience to its own word,—that Popery, that the religion of the vast majority of the Christian people, really is neither more nor less than that horrible thing which its avowed accusers have represented it to be? By your own adhesion to Protestantism, and by the value which you attach to the principles, I solemnly call upon you to inform their Protestant parent that free inquiry is the very basis of her own religious system, and that it would be cruelly unjust on her part to punish her children for having acted on the principles which her own Protestantism has infused into their minds

Her sons and daughters had a right, you must admit, to investigate the system and to examine the principles of the universal church, but they had no right, you will contend, to sacrifice the independence of their own private judgment to the influence or authority of the priest. This is a reproach which you are no doubt prepared to urge against them—but you are labouring under a very serious mistake. They did not sacrifice their right of judgment to the authority of the priest—they did not make the sacrifice, neither was it required at their hands. It was neither the opinion, nor the authority, nor the influence of the priest—but it was the deliberate, free, and independent exercise of their own private judgment that led them into the bosom of the one Holy Catholic and Apostolical Church. Their solemn adhesion to the Catholic Church was a free and most deliberate act of their own minds, and to fit their private judgment for that solemn act, and to free themselves from that undue influence which a desire of wordly advantages on the one side, or an excessive fear of reproaches and humiliations on the other hand might

produce upon them, they lifted up their minds from earth to Heaven, and often prayed to God in the words of the Psalmist—"*Give me understanding and I will search thy law, and I will keep it with my whole heart.*" While they were thus devoutly asking for light to know and grace to embrace all the truths of divine revelation, the whole system of the Catholic Church was developed before them, and in it they recognised all the essential features of Christ's Church, and they both inwardly believed and outwardly confessed it to be that Church which He had commanded them to hear.

In all these proceedings they made a real and lawful use of all the rights of their own private judgement. Neither did their admission into the Catholic Church deprive them of any of those lawful rights of reason or private judgment which God has conferred upon them. They soon found that the Church of their own free choice does not condemn the rightful use, but the unlawful abuse of the rights and powers of their own minds. They now feel and believe that they are using those powers most freely, and that they are acting most wisely in submitting their own minds to the teaching of that Church which God Himself has established, and commissioned and commanded to teach them all things requisite for their salvation. Protestantism may contend that they erred in matters of faith, but it must admit that they used their own reasoning powers, and that they employed good and worthy means to fit and enable their own private judgment to form a right decision, and that they held themselves accountable before God for the judgment which they had to form. But finally and for a moment, let it be supposed that they fell into error—on that supposition will Protestantism openly avow in the presence of astonished Europe that their error was criminal, and that external punishments ought to be inflicted on persons that are found guilty of such crimes?

But in another respect you may imagine that you can impeach their conduct on safer ground and with more satisfaction to yourself. They turned away from the Bible, and on entering into the Catholic Church the sacred volume became to them a sealed

and forbidden book! ! Even on that supposition would your Protestantism think itself justified in visiting them with pains and external penalties? or, will it affirm that such a crime on the part of children would be sufficiently ample to free their parents from their duties, and from all the sacred obligations which God and nature have imposed upon them? But their minds were not turned away from the sacred Scriptures; neither has the Bible been closed against them. Reference was constantly made to its inspired pages during the whole course of their investigations. In the present instance, religious controversy is out of place, and being uncalled for, I am not so rude as to obtrude it upon your attention. My present object is to state facts in support of my claims to your charitable interposition for peace and reconciliation between a Protestant parent and her Catholic children. I must not, therefore, attempt to convince you of the fact that they had recourse to the Bible, by placing before you all the passages that were drawn from it in support of Catholic doctrine. But they and I can affirm in the most solemn manner, and you will be glad to learn, that the Bible then was and still remains open to their inspection. From the church to which they belong, they know that their Bible is the inspired word of God, and they find that the word caught up by the eye from the inspired page is the very same word that has been preached to their ears by the living and ever teaching voice of God's church. By this means they now rejoice to think that they can read their Bible, and freely investigate its meaning, without exposing themselves to the danger of wresting it to their own destruction. Having freed their conduct from reproach in this, as well as in all other respects, I have sustained, I imagine, my claims to your interposition in their behalf.

When you speak to the parent, reason calmly and gently with her, for her sons and her daughters know that her maternal heart shrinks from the humiliation to which they have been exposed, but reproach and rebuke her bigoted and intolerant advisers. They, it has been reported to me, are the real authors of all the sufferings which the Catholic children have been compelled to

endure, and if you find that report well founded, you cannot lash their intolerance with too much severity. By encouraging persecution for conscience sake, they have given the lie to all their own liberal and hypocritical professions; they have converted their boasted liberty of conscience into a mockery and a snare. They robbed these children, while yet Protestants, of the rights of private judgment, and they have robbed them, since their conversion to the Catholic Church, of their mother's affection. If report can speak the truth, they have done more than this—by their teasing misrepresentations they have impelled their beloved parent to treat them as aliens to her own family, to expel them from her bosom, and to banish them from their home.

By moderating the severity of the parent, and by reprobating the conduct of her intolerant advisers, vindicate your religion, I beseech you, from this scandal, and your Protestantism from this reproach.

I remain, Rev. Sir, yours truly,

JOSEPH RENDER.

Catholic Chapel House, York, Oct. 26.

The Rev. W. Beckwith treated the Very Reverend Provost Render's excellent letter with an ominous silence. Was the Rev. Gentleman *silent* because he was unwilling to interfere, or did his silence proceed from a conscience ill at ease, from the knowledge that he was one of Mrs. P———'s advisers, and therefore, could not well rebuke himself. We beg to call our reader's attention to the accompanying extract from the *Farmer's Friend:*

"We are *real*, not *pretended* friends of religious liberty and freedom. *Some newspapers* publish articles wearing the outward appearance of charity and toleration, but are at the same time inwardly and really the bitterest and most shameless abettors of persecution. The Puritans, in days of old, practised the most cruel acts of religious tyranny at the very time when they were jesuitically professing to allow the utmost liberty of conscience to those who differed from them in religious opinion. A century and a half have rolled away, and still we find some of the Puri-

tans in York, practising to the utmost of their ability, these unrighteous principles of intolerance and persecution. From communications recently made to us, we find that the case alluded to in the letter of the Rev. Joseph Render, the Roman Catholic clergyman, (which we published in our paper of last week) is not the only case of persecution which has recently occurred in York. Other cases have, we are sorry to hear, occured in York, as great if not greater in cruelty. Those cases have not been yet noticed in any of the York newspapers. There was a time when the *York Herald* and the *Yorkshireman* used to boast of their fairness and independence. To the shame of those two newspapers, we have now to announce to the liberal public, that both the *Yorkshireman* and the *York Herald* refused to insert Mr. Render's letter! So much for their boasted liberality! Let them henceforth hold down their heads in very shame, when the subject of religious liberty and freedom is spoken of in the presence of honest men! Their hollow mawkish hostility to liberty of conscience now stands apparent and undeniable, and we hold up their *practice* as miserably contradictory to their *professions*."

NN BIS—PAGE 174.

"*East Brent, April* 25, 1853.

My dear Lord,

On reading your letter again I am afraid that there must have been an *apparent*—for you will no more than myself suppose that it could be a *real*—want of consideration and respect for yourself and your office in my *manner* of making a statement of doctrine, and of my resolve in respect of it on the occasion to which you refer. If this was so, I can only express my deep and sincere and heartfelt regret. I should be much concerned and vexed with myself to have been so forgetful of propriety and duty in *any* case, but there are

reasons which in *your* case would add largely to my regret. I will now pass on to the SUBSTANCE of the question between us. I am unwilling to enter at any length in a private letter upon a matter which, unless it rest where it is, must become public, and in all likelihood largely affect the Church. From the view conveyed in your letter of your own responsibilities of ordaining at Wells—a view which I am bound to state to you is not my own—it seems clear that unless you become satisfied, which now you are not, that I hold the doctrine of the Church of England in respect of the 'Real Presence,' either you will not ordain or I shall not present. The causes leading to either issue cannot be kept private. The whole matter must be laid first before the Bishop of the diocese, secondly before the Church, with a view to a formal and authoritative decision. I have held my office of examining chaplain nearly eight years. I have been Archdeacon a year and a half, and have been in both capacities *singly* and *solely* responsible for the presentation of candidates for Holy Orders, according, as I must ever think, to the letter and the spirit of the Ordination office. My understanding of the doctrine of the Sacraments, as held by the Church of England, has been long publicly before the Church, and has been applied by me throughout in my examination of candidates for Holy Orders. The papers of questions are always printed, and may receive any circulation that any one may choose to give them. You now call in question my understanding of the doctrine of the Sacraments, as held by the Church of England. I do not feel that in strict justice to, and consideration for, myself and my position and office, I am called upon to tender any explanation. I have nothing to *retract or to explain*, but to you, as to a kind friend and a Bishop of the Church, I am ready to state that I hold the doctrine of the 'Real Presence,' as declared and taught by the Church of England to be this:—

1. *Negatively*—That there *is not* a corporal presence of the

Body and Blood of Christ in the Sacramental Bread and Wine; that the Sacramental Bread and Wine remain still in their very natural substances, and therefore may not be adored. 2ndly. *Affirmatively*—That there is a Real Presence of the Body and Blood of CHRIST in the Sacramental Bread and Wine in a manner which, as Holy Scripture has not explained, the Church has not defined. That the Body and Blood of CHRIST, being really present in the Sacramental Bread and Wine, are *given* in, and by the outward sign to *all*, and are *received* by all. That whether the Body and Blood of CHRIST be *given* and *received* 'unto life' or 'unto death,' *this* depends upon the state of heart and mind of the receiver; in other words, that the Body and Blood of CHRIST are present to *all objectively*;—*subjectively*, that they are present to the *faithful only*. I might quote many passages from the Articles and Liturgy and Catechism, to prove that what I have here stated is the doctrine of the Church of England; I cannot admit that there is *one* passage in the Articles, Liturgy, or Catechism, which, when taken in its just and necessary dependence and connexion, teaches any other doctrine, or makes the Church appear to speak 'with an uncertain sound.' I willingly quote one passage—'Dearly Beloved in the Lord, ye that mind to come to the Holy Communion of the Body and Blood of our Saviour Christ, must consider how S. Paul exhorteth all persons diligently to try and examine themselves before they PRESUME to EAT of THAT BREAD and DRINK of THAT CUP, for as the benefit is great if with a true penitent heart and lively faith we RECEIVE THAT HOLY SACRAMENT—(for then we spiritually eat the Flesh of Christ and drink His Blood, then we dwell in Christ and Christ in us, we are one with Christ and Christ with us)—SO IS the danger great if we RECEIVE the SAME unworthily, for then we are guilty of the Body and Blood of Christ (ἔνοχος τοῦ σώματος καὶ αἵματος τοῦ Κυρίου), we eat and drink our own damnation,

not considering the Lord's Body (*μὴ διακρῖναν σῶμα τοῦ Κυρίου*), not *discerning* between the Lord's Body and ordinary bread, i.e., it *is* the Lord's Body, but he who receives it unworthily deals with it as though it were ordinary bread. I have no recollection of having used the words in which you convey what appears to you to be my understanding of my doctrine, and I think it is hardly likely that I should have stated it *in this manner*. The contrast between 'faithful' and 'faithless' is quite new to me as a way of expression, which convinces me that I could not have used the words. Neither could I, I think, have applied '*verily and indeed*' as you appear to think I applied them, because I consider those words to apply solely to the SUBJECTIVE presence, and to mark the difference between it and the OBJECTIVE presence. And now, so far as any private correspondence is concerned, I must request permission to take leave of this matter. Indeed I must reserve to myself the right, if need be, of publishing our correspondence, though I sincerely trust the need will not arise. I go to Wells to-day to proceed with the examination to-morrow. I will hope that what I have stated will be sufficient to show that you have SADLY MISCONCEIVED ME, but if not let us clearly understand one another—I must either admit or reject all candidates for Holy Orders on MY OWN EXCLUSIVE RESPONSIBILITY, or I must cease to hold my office as Examining Chaplain even with reference to *this* ordination, for I can present *no* candidate who is subjected to any examination except and other than my own. And I should decline to present *any* of the candidates if my office in respect of *any one of them* be interfered with in any essential particular. I trust earnestly that in endeavoring to write plainly and definitely, I have not written improperly or unkindly.—Believe me, my dear Lord,

Yours always most faithfully and affectionately,

GEORGE A. DENISON."

OO —PAGE 175.

Sackville College, East Grinsted,
Aug. 12, 1853.

Rev. Sir,

The undermentioned Clergymen have formed themselves into a Committee, with power to add to their number, for the purpose of circulating among the Clergy, and obtaining signatures to, the enclosed Memorial to the Oriental Patriarchs on the subject of the proselytising practices of Bishop Gobat at Jerusalem. Your own signature, and any others that you may be able to procure, are earnestly requested. Should you be desirous of receiving any more copies of the Protest, they shall be forwarded to you at once. It will be sufficient to authorise us to affix any name, specifying whether of a Priest or Deacon, as all the names must be engrossed on parchment before transmission.

Requesting an early answer,
I remain, Reverend Sir,
Your faithful servant,
J. M. NEALE.

COMMITTEE.

Rev. W. H. Mill, D.D., Brasted, Sevenoaks.
Ven. Archdeacon Denison, East Brent, Weston-super-mare.
Ven. Archdeacon Wilberforce, Burton Agnes, Hull.
Rev. E. B. Pusey, D.D., Christ Church, Oxford.
Very Rev. The Provost of S. Ninian's, Perth.
Rev. C. C. Bartholomew, S. David's, Exeter.
Rev. M. W. Mayow, Market, Lavington, Wilts.
Rev. W. Maturin, Grange Gorman, Dublin.
Rev. J. M. Neale, Sackville College, East Grinsted.
Rev. H. Newland, Westbourne, Emsworth.
Rev. J. Oldknow, Bordesley, Birmingham.
Rev. F. E. Paget, Elford, Lichfield.

Rev. W. J. E. Bennett, Frome.
Rev. T. Chamberlain, Christ Church, Oxford.
Rev. W. J. Copeland, Farnham, Bishops Stortford.
Rev. C. A Fowler, Crawley, Sussex.
Rev. W. Gresley, Brighton.
Hon. & Rev. F. R. Grey, Morpeth.
Rev. W. E. Heygate, Southend, Essex.
Rev. W. H, Joyce, Dorking.
Rev. J. Keble, Hursley, Winchester.
Rev. R. T. Lowe, Lea, Gainsborough.
Rev. W. W. Malet, Ardely, Buntingford.
Rev. C. Marriott, Oriel College, Oxford.
Rev. W. H. Pearson, Guildford.
Rev. W. Pound, Malton.
Rev. Sir G. Prevost, Bart. Stinchcome, Dursley.
Rev. W. U. Richards, Albany street, London.
Rev. W. Scott, Christ Church, Hoxton.
Rev. W. Stubbs, Navestock, Romford.
Rev. A. Watson, S. Mary's church, Torquay.
Rev. B. Webb, Sheen, Ashbourne.
Rev. G. Williams, S. Columba's College, Ireland.
Rev. Isaac Williams, Stinchcombe, Dursley.
Rev. Cecil Wray, S. Martin's, Liverpool.

As the expenses of printing and circulating the annexed Protest will be considerable, a Protest Fund has been established. Any sum towards it, paid in to Mr. Masters, 33, Aldersgate Street, will be thankfully received.

To the Most Holy Lord *Anthimus*, Archbishop of Constantinople, New Rome, and Œcumenical Patriarch:—and

Τῷ παναγιωτάτῳ Κυρίῳ Κυρίῳ Ἀνθίμῳ Ἀρχιεπισκόπῳ Κωνσταντινουπόλεως, νέας Ῥώμης, καὶ Οἰκουμενικῷ Πατριάρχῃ, καὶ

To the Most Holy Lord *Hierotheus*, Pope and Patriarch of Alexandria, and Œcumenical Judge:—and

Τῷ παναγιωτάτῳ Κυρίῳ Κυρίῳ Ἱεροθέῳ Πάπᾳ καὶ Πατριάρχῃ τῆς μεγαλοπόλεως Ἀλεξανδρείας καὶ Οἰκουμενικῷ Κριτῇ, καὶ

To the Most Holy Lord Patriarch of Antioch, and of All the East:—and

Τῷ παναγιωτάτῳ Κυρίῳ Κυρίῳ ... Πατριάρχῃ τῆς θεοπόλεως Ἀντιοχείας καὶ πάσης Ἀνατολῆς, καὶ

To the Most Holy Lord *Cyril*,

Τῷ παναγιωτάτῳ Κυρίῳ Κυρίῳ Κυ-

Patriarch of the Holy City of Jerusalem, and of All Palestine:—and

ρίλαρ Πατριάρχῃ τῆς ἁγίας πόλεως Ἱερουσαλὴμ καὶ πάσης Παλαιστίνης, καὶ

To the Most Holy Governing Synod of All the Russias:—and

Τῇ ἁγιωτάτῃ τῇ Διευθούσῃ Συνόδῳ ἁπάσης τῆς Ῥωσσίας, καὶ

To the Holy Synod of the Kingdom of Greece:

Τῇ ἁγίᾳ Συνόδῳ τοῦ Βασιλείου τῆς Ἑλλάδος·

The Undersigned Bishops, Priests, and Deacons of the Catholic Church in England, Scotland, and Ireland, and others in their Communion, greeting in the LORD:

Οἱ ὑπογεγραμμένοι Ἐπίσκοποι, Πρεσβύτεροι, καὶ Διάκονοι τῆς ἐν Ἀγγλίᾳ καὶ Σκωτίᾳ καὶ Ἰρλανδίᾳ Καθολικῆς Ἐκκλησίας, καὶ ἕτεροι ἄλλοι ἐν τῇ αὐτῶν κοινωνίᾳ νομίζονται, ἐν Κυρίῳ χαίρειν.

The Unity of the Faith, Most Holy Fathers in CHRIST, which binds together in one the different Branches of the Holy Catholic Church, renders it also necessary that, as the Apostle says, "If one member suffer, all the members suffer with it." But the suffering, when brother gives occasion of scandal to brother, becomes much more grievous. And such is our case at the present time. For although you ignore the Church which is in England, yet this does not prevent us from sympathising in a brotherly manner with you, for the scandals that have been excited by us in the East. For we are by no means disposed, when injured, to retaliate by injury, but rather as Christians

Ἡ ἑνότης τῆς πίστεως, πανάγιοι καὶ πανοσιώτατοι ἐν Χριστῷ Πατέρες, ἡ τὰ διάφορα τῆς ἁγίας καὶ Καθολικῆς Ἐκκλησίας κλάδα εἰς ἓν συνδέουσα, ποιεῖ καὶ τοῦτο ἀναγκαῖον ὅτι, κατὰ τὸν Ἀπόστολον, εἰ ἓν μέλος πάσχει συμπάσχει πάντα τὰ μέλη. Τοῦτο δὲ πάθημα, ὅταν ἀδελφὸς ἀδελφῷ σκανδαλίζῃ, πολλῷ βαρύτερον γίγνεται. Ὅπερ καὶ ἡμῖν ἐν τῷ παρόντι τυγχάνει. Εἰ γὰρ καὶ ὑμεῖς τὴν ἐν Ἀγγλίᾳ Ἐκκλησίαν ἀγνοεῖτε, τοῦτο μέντοι ἡμᾶς οὐ κωλύει τὸ μὴ ἐπὶ τοῖς ὑφ' ἡμῶν βαλλομένοις ἐν τῇ Ἀνατολῇ σκανδάλοις φιλαδέλφως ὑμῖν συναλγεῖν. Ἀδικούμενοι γὰρ μαθήματα ἀνταδικεῖν βλάπτει. μᾶλλον δὲ ὡς Χριστιανοί τε καὶ Καθολικοὶ ἀντεργετεῖν.

and Catholics to return good for evil.

It is necessary, therefore, to give a brief summary of what has occurred, that frankly confessing the offence, we may more clearly show our own blamelessness, and render our defence more easy to be understood. For he verily is guilty of grievous sin who rends the seamless coat of CHRIST.

Διὸ οὖν τὰ συμβάντα ἐν βραχεῖ ἀνακεφαλαιοῦν, ἵνα τὸ σαφὲς ἀπλότερον ὁμολογοῦντες, καὶ τὴν ἡμετέραν ἀναιτίαν ἀποφαίνωμεν, καὶ τὴν ἀπολογίαν ἡμῶν εὐπαραμεθετοτέραν ποιῶμεν. Πάντα γὰρ βαρέως ἁμαρτάνει ὁ τὸν χιτῶνα τοῦ Χριστοῦ τὸν ἄῤῥαφον σχίζων.

In the year, then, of our LORD 1841, it seemed good to the Most Reverend Father in GOD, William, at that time by Divine Permission Metropolitan of the Holy Church of Canterbury, and Primate of all England, when he sent out a certain Bishop to Jerusalem, for the purpose of taking the oversight of the English Residents in Palestine and Syria, to circumscribe the authority committed to that Bishop within certain limits which could not be mistaken, and which he himself, in the commendatory letters addressed to your Holinesses clearly defines.

Ἐν τῷ ἔτει οὖν σωμᾷ ἔδοξε τῷ μακαριωτάτῳ Κυρίῳ Γυλιελμῷ τῆς ἁγίας Ἐκκλησίας τῆς Καντουαρίας τότε Μητροπολίτῃ καὶ πάσης τῆς Ἀγγλίας Ἐξάρχῳ, Ἐπίσκοπόν τινα εἰς Ἱερουσαλὴμ πρὸς τὴν τῶν ἐν Παλαιστίνῃ καὶ Συρίᾳ ἐπιδημούντων Ἀγγλῶν ἐποψίαν ἀποστεῖλαι, ὅρους τισὶν ἀναμφισβητήτους τὴν ἐξουσίαν παραδοθῆσαν περιγράψαι, οὓς καὶ αὐτὸς ἐν ταῖς πρὸς τὰς ὑμετέρας Πανιερότητας Εἰρηνικαῖς ἐκδήλως ἀναπτύσσει.

"Ἵνα δή," ὅφη, "μή τις ἀγνοῇ τίνος ἕνεκα τοῦτον τὸν ἀδελφὸν Ἐπίσκοπον οὕτως ἐπέψηφισμαι, γνωρίζωμεν ὑμῖν ὅτι προσετάξαμεν αὐτῷ μαθεῖν ἐν μαθὼν πράγματι ἐπιβαίνειν τῇ ἐξουσίᾳ τῇ καθηκούσῃ ἡμῖν τοῖς Ἐπισκόποις καὶ τοῖς ἄλλοις ἐν τῷ ἀρχικῷ τῶν Ἐκκλησίων Ἀποστολικῶν τάγματι καθεστῶσι, μᾶλλον δὲ παρέχειν ὑμῖν τὴν προσήκουσαν τιμὴν καὶ θεραπείαν, καὶ πρόθυμον εἶναι πάντοτε καὶ παντὶ

"Lest any," such are his words, "should be ignorant wherefore we have thus sent this our Brother, we make known to you by these presents, that we have enjoined him by

no means to interfere, in any thing, with the authority that belongs to you, the Bishops, and the others who hold the office of rulers of the Eastern Churches, but, on the contrary, to yield you due honour and service, and to show a readiness always and in every way anxiously to promote what may conduce to brotherly love and friendly intercourse and concord. We are persuaded that this our dear brother will, *ex animo* and conscientiously, obey these our Injunctions with faithfulness. And we beseech you, in the name of our LORD JESUS CHRIST, to receive him as a Brother, and to assist him, as opportunity may offer, with your good offices. We trust that your Holinesses will accept this communication as a testimony of our respect and affection, and of our hearty desire to renew that amicable intercourse with the ancient Churches of the East, which has been suspended for ages, and which, if restored, may have the effect, with the blessing of GOD, of putting an end to divisions which have brought the most grievous calamities on the Church of CHRIST."

τρόπῳ σπουδάζειν τὰ εἰς φιλαδελφίαν καὶ συνηθείαν καὶ ὁμόνοιαν φέροντα. Πεπείσμεθα μὲν περὶ τούτου τοῦ ἀδελφοῦ ἡμῶν ὅτι ἐκ θυμοῦ καὶ διὰ συνειδησιν ταῦτα τὰ ἐντεταλμένα ὑφ' ἡμῶν πιστῶς φυλάξει. Παρακαλοῦμεν δὲ ὑμᾶς, ἐν τῷ ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὡς ἀδελφὸν δέχεσθαι αὐτὸν, καὶ χρείαν αὐτῷ ἐπίκαιρον παρέχειν. Πεποίθαμεν, ἀδελφοὶ, ὅτι ἡ παύπερότης ὑμῶν τὴν ἐπιστολὴν ταύτην φιλοφρόνως δέξεται, ὡς μαρτυροῦσαν τὴν ἡμετέραν εἰς ὑμᾶς σέβασιν καὶ φιλαδελφίαν, καὶ τὴν ἐν ἡμῖν ἐπιπόθησιν τοῦ ἀναπνεῦσθαι τοὺς τῆς ἀρχαίας ἀγάπης θεσμοὺς πρὸς τὰς παλαιὰς ἐν τῇ Ἀνατολῇ Ἐκκλησίας, ἐκ πολλῶν ἤδη γενεῶν διαλιπούσης. ἧς ἀνανεουμένης κατὰ βούλησιν καὶ χάριν Θεοῦ, πεποίθαμεν ἰαθήσεσθαι ἂν τὰ σχίσματα, δι' ὧν δυνάστατα ἔπαθεν ἡ τοῦ Χριστοῦ Ἐκκλησία."

The Bishop who is at the present time entrusted with that authority, entirely neglecting the commands of our late Metropolitan, and transgressing the injunctions which limit his authority, is harassing to such an extent the orthodox Eastern Church, as to receive Proselytes from her and congregate them into certain schismatical congregations.

Whence it has come to pass that the Anglican Church is reasonably brought into suspicion with your Holinesses, as if she were waging war against the ancient Faith, and daring to bring in secretly other new dogmas.

We therefore, whose names are undersigned, Bishops, Priests, and Deacons of the Catholic Church, make this declaration as follows :—

We altogether protest against all such acts done or now doing by that Bishop, as proceeding from himself alone, and receiving no sanction from our Church; we would especially repudiate his proselytizing practices, as being repugnant to the Compact (ratified A.D. 1841,) and as being direct infractions of the Canons of the Church. We thee-

Ὁ μὲν οὖν ἐν τῷ παρόντι τὴν ἐξουσίαν ταύτην παραδεξάμενος ἐπίσκοπος, τῶν ὑπὸ τοῦ Μητροπολίτου τοῦ μακαρίτου ἐντεταλμένων πάνυ καταφρονήσας, καὶ παραβὰς τὴν τὰς διακονίας αὐτοῦ περιγράφουσαν διατυγὴν, τὴν ὀρθόδοξον τῆς Ἀνατολῆς Ἐκκλησίαν εἰς τοσοῦτον διατεράττει, ὥστε καὶ προσηλύτους ἐξ αὐτῆς ὑποδέχεσθαι καὶ εἰς σχισματικάς τινας συναγωγὰς ἀθροίζων.

Ἐξ ὧν συμβέβηκεν τὰς ὑμετέρας Παναγιότητας τὴν ἐν Ἀγγλίᾳ Ἐκκλησίαν εὐλόγως ὕποπτον ἔχειν ὡς τῆς ἀρχαίας πίστεως καταπολεμήσασαν καὶ ἄλλα νέα δόγματα τολμῶσαν ὑπεισαγαγεῖν.

Ἡμεῖς οὖν ὧν τὰ ὀνόματα ὑπογράφεται Ἐπίσκοποι ὄντες καὶ Πρεσβύτεροι καὶ Διάκονοι τῆς Καθολικῆς Ἐκκλησίας οὕτως διϊσχυριζόμεθα.

Τοῖς μὲν οὕτως ὑπὸ τοῦτου τοῦ Ἐπισκόπου πραχθεῖσί τι καὶ πρασσομένοις πᾶσιν ἀποτασσόμεθα, ὡς ἐξ ἑαυτοῦ, καὶ μὴ ὑπὸ τῆς ἐνθάδε Ἐκκλησίας πραχθεῖσι· μάλιστα δὲ τὸν προσηλυτισμὸν ἀφορισόμεθα, ὡς ἀντιμῦθος τὸν συνθήκην (τὸν ἐν ἔτει αὐτοῦ) ἀθετοῦντα καὶ τοῖς κανόσι τῆς Ἐκκλησίας ἐκδήλως ἀντιτείνοντα Προσπαλαῦμεν οὖν τὰς ὑμετέρας Παναγιότητας τοῦτο τὸ σκανδαλον

for pray your Holinesses not to impute these scandals to us and our Church. And we trust that this explanation may be received in a friendly spirit; and that your prayers may ever ascend for the well-being of the Holy Churches of God and the Union of all.

μήτε ἡμῖν μήτε τῇ καθ' ἡμᾶς Ἐκκλησίᾳ ἀναπόδεκτα. Πεποιθόμεθα δὲ ὑμᾶς ὡς ταύτην τὴν ἀπολογίαν φιλοφρόνως δεξομένους, ἀδιαλείπτως ἐκτενοῦσιν ὑπὲρ τῆς οἰκοδομῆς τῶν ἁγίων τοῦ Θεοῦ Ἐκκλησίων καὶ τῆς πασῶν ἑνώσεως.

We have set our hands to this in the month of August, A.D. 1853.

Ἐγράφομεν ἐν Λονδίνῳ ἐν τῷ μηνὶ.

PP—Page 175.

The following is the Protest of the Archbishop and the reply of Rev. Dr. Mill.

"Whereas certain Clergymen have addressed a memorial to the Oriental Patriarchs and Synods in which the Anglican Bishop in Jerusalem is accused of having exceeded the proper objects of his mission, and of introducing schism into the Eastern Churches:

"And whereas some of the names affixed to the said document are the names of persons who hold official stations in the United Church of England and Ireland, and it might be supposed, at least in foreign parts, that a censure of the Bishop, as having acted without due authority from his Church, would not be made by persons who were themselves acting without such authority:

"Therefore we, the Metropolitans of the United Church of England and Ireland, deem it expedient to make this public declaration that the said Memorial does not in any manner emanate from the said Church, or from persons authorized by that Church to pronounce decisions.

"We are induced to take this step, first, in order to guard against the danger which might arise to our own Church from the example of the irregular and unauthorized proceedings of the memorialists; and, further, because we sympathize with our brother, the Anglican Bishop in Jerusalem, in his arduous position, and feel assured that his conduct, under the circumstances in which he is placed, will be guided by sound judgment and discretion.

"J. B. CANTUAR.
"T. EBOR.
"JOHN G. ARMAGH.
"RICHARD DUBLIN.

"*Nov.* 1, 1855."

We, the Committee engaged in procuring subscriptions to an address to the Oriental Patriarchs on recent proselytizing proceedings in the East, having before us the declaration issued by the Most Reverend the Archbishops of Canterbury, York, Armagh, and Dublin, concerning that address, do now, on behalf of the subscribers, most solemnly and earnestly protest before the Church, that we do not presume in the said address to speak authoritatively in the name of the Church of which we are members, but simply to clear our own consciences, and, as far as our individual subscriptions extend, to help towards the clearing of our own Church also of what we feel to be a most grievous scandal pressing upon all. Should we be considered over anxious in hastening forward an object so urgent, we desire to submit ourselves, in this and all other matters, to the authoritative and formal judgment of the Church. And we would very respectfully represent that to receive proselytes from a Church to which friendly professions, never cancelled, were made by the late Primate, and this with no other justification than that some of the persons so received had already left that Church, and professed before Mahometan magistrates their renunciation of their former confession of faith, and their preference of a nondescript Christianity, without any speciality of doctrine or discipline, is a proceeding at variance with Holy Scripture and

with the canons of the Church, and, if persisted in and avowed and sanctioned, destructive of the character of our Church itself, as being, what we maintain it to be, a true portion of the One Holy Catholic Church of the Redeemer. We cannot but hope also from the concluding sentence of the Archbishops' Declaration, that the degree in which such proceedings have been pursued and avowed before the world, had scarcely been brought under their Graces' knowledge and animadversion. And should it be judged that we have done wrong in not having presented the scandal to the legitimate authorities of our own Church, before entering into communication with others on the subject, we trust that such presumed error will not be attributed to any disrespect for those authorities; nor can we persuade ourselves that, on account of what may be deemed irregularity on our part, the Archbishops, in conjunction with their brethren, will abstain from doing what in them lies to remove our cause of complaint. If our proceeding be irregular, we trust that it may be considered but as one of many irregularities inseparable from the present position of the Church of England, in which the clergy, deprived of the legitimate mode of expressing their complaint afforded by the Convocations of the two provinces, are compelled to clear their consciences in such way as is open to them, not being contrary to the canons.

Signed on behalf of the Committee,

W. H. MILL, Chairman.

QQ—Page 175.

As we were unable, when detailing the history of 1847, for want of documents, to refer to the inhibition of Rev. J. M. Neale, Warden of Sackville College, by his diocesan, we now beg to repair the omission. In February, 1847, a clergyman from the neighbourhood of London visited Sackville College, and was

allowed, out of courtesy, to see the Chapel, after which he called on the Warden, and told him that he should feel it his duty to present its arrangements to the Bishop.* Mr. H. kept his word: and on the 8th of February, 1847, addressed a letter to the Bishop, which did not reach him till the 16th. After saying that he (Mr. H.) had visited Sackville College, he proceeded thus:—

"On looking further about me, I found the Vulgate Edition of the Scriptures, and a Roman Breviary. I should at once have concluded it to be a Roman Catholic Chapel, had I not found the English Bible, though this was a Bible with notes."

These charges will be explained presently;—here it is only necessary to remark that Mr. H. did not mention the fact that there were plenty of Prayer Books in the Chapel, besides one large one, on a lectern, and another on the Litany desk;—but he implies, and indeed more than implies, that there were no Prayer Books,—for he says that his only reason for not thinking the Chapel to be Roman Catholic, was that he saw an English Bible in it: whereas, surely the presence of Prayer Books in it must have been an equally good reason for the same belief. The addition, *though this was a Bible with notes*, could have no meaning, unless it were intended to raise a prejudice in the Bishop's mind, as *if* the Bible in question were not of the English version, or at all events had Roman Catholic notes. The logical sequence of the sentence requires this meaning.

The Bishop then addressed a letter to Earl De La Warr, in which occurs the following:—

"I need only mention that a casual visitor at the College observed in that chapel a copy of the Latin Vulgate, and an English Bible with notes. Of this latter, the text *may* have been that of our authorised version; but the Roman Breviary was also found there; and this, together with the erection of a large Cross on the screen justify the suspicion that this Bible

* The arrangements, if by this term be meant additions to the original structure, being merely a wooden Cross on the rood-screen, and an Altar with Cross and Candlesticks, such as are to be seen in several Churches in the diocese of Chichester.

may have been a copy of the Douay version, or of some other translation of a Romanistic character."—

The Bishop then addressed the following to the Warden:—

"Palace, Chichester, 12th April, 1847.

"Reverend Sir,—Having been informed that you have recently come to reside at Sackville College, in East Grinsted, I write to request that you will have the goodness to communicate with me before you officiate, if it be your wish to officiate, in any church or chapel in this diocese.

"I remain, Reverend Sir, your faithful Brother,

"Rev. — Neale. (Signed) A. T. Cicestr."

On the 7th of May, the Bishop held a confirmation in the parish church of East Grinsted. What passed on that occasion will be best related in an extract from a letter written the same day by the Warden to Lord De La Warr,—of the correctness of which three friends, present at the whole scene, expressed themselves satisfied.

"In the Vestry, before the Confirmation, the Bishop inquired whether I had any objection to his visiting the Chapel after service.

"I said certainly not.

"*Bishop.* I may tell you, that I may possibly be advised to inhibit your officiating in my diocese.

"I said, Your lordship may undoubtedly do so; but that will have no effect on my officiating in the College Chapel.

"*Bishop.* That is the very question I wish to try, and such an inhibition will try it.

"I said, we of course claim exemption. Yet it is but fair to tell your lordship that it was my wish to have been licensed by you; and that I actually applied for that purpose to Lord De La Warr.

"*Bishop.* I ought to say that I probably might not have been disposed to grant the licence. I could not, if the reports which I have heard of Romanistic proceedings in the College be true.

"I said. The application, had I had my own way, would

have been made to your lordship before a single change had been made in the Chapel.

"After service, the Bishop walked down to the College. . . There were present the Bishop, Mr. Nevill (the late Vicar of East Grinsted), Mr. H. (the complainant), the Bishop's Chaplain, myself, and a London Clergyman, a friend of mine.

"When we came into the Chapel, I said,—Now, my Lord, as Mr. H. has asserted that I used the Douay Bible,—there is the Bible your lordship can examine it.*

"*Bishop.* You are mistaken. I suggested that it might be the Douay Bible: Mr. H. simply said that it was not the authorised version.

"I said, Then I misunderstood Lord De La Warr, my Lord. But if Mr. H. said it was not the authorised version, he said what was contrary to fact.

"The Bishop examined it: This is the authorised version, but it has notes.

"*Mr. H.* Yes, my Lord; that was the reason why I mentioned it to your lordship.

"I said, One question, Mr. H. Did you or did you not say that the Bible was not the authorised version?

"*Mr. H.* I said so,—because it has notes,—and the notes are not authorised

"I said,—That is quite enough. Your lordship will see that the charge is false.

"*Mr. H.* That was not the chief thing. I am sure!—to find a 'Protestant' Chapel thus ornamented, or to find a breviary in it—

"*Bishop.* I am not here with visitatoria. authority: if I were I should sweep away all that—(pointing to the altar).

"*Mr. H.* Flowers and all, my Lord.

* The unavoidable delay in the private circulation of this Statement, occasioned principally by the long and serious indisposition of the Bishop, enables the writer to mention in this place that his lordship's impression of the conversation at Sackville College differs in some degree from the account of it given above; the discrepancy, however, does not appear to be in the least material to the main point at issue.

"I said,—The Altar, my Lord.

"*Bishop. I know nothing of Altars: the Church of England knows* nothing of Altars and sacrifices: I would retain a decent low table. I would not feed CHRIST's little ones with the wood of the Cross.

"I asked,—You would retain the table?

"*Bishop.* I have said so already. But, to be candid with you,—all that our Church does not authorise, she prohibits. But, as I said, I have no visitatorial authority. *Ex parte loci* —that is, I have none; whether I have not *ex parte personæ*, is a different question, and I shall take advice."

The above conversation has been given with so much minuteness, because it formed the sole and entire ground of the subsequent proceedings against the College, as will be seen in the sequel.

The Bishop meanwhile, now on his tour of Confirmations, addressed the following inhibition to the Warden.

"Frant Vicarage, 8th May, 1847

"Reverend Sir,—I feel it to be my duty to inhibit you, and I do hereby inhibit you, from celebrating Divine Worship, and from the exercise of clerical functions in my diocese.

"I am, Reverend Sir, your well wisher in CHRIST,

"A. T. CICESTR."

The inhibition was accompanied with the following letter.

Frant Vicarage, 8th May, 1847.

"Reverend and Dear Sir,—I cannot transmit to you the following inhibition without adding a fervent prayer that GOD, may be pleased to open your eyes to the dishonour done to Him by supposing that His spiritual service can be promoted by presenting to the eyes and thoughts of worshippers the frippery with which you have transformed the simplicity of the Chapel at Sackville College into an imitation of the degrading superstitions of an erroneous Church.

I remain, Reverend and Dear Sir, your faithful brother.

"A. T. CICESTR."

Lord De La Warr, on being informed of what had passed on the 7th of May, and of the inhibition, thus replied.

"Upper Grosvenor Street, May 11, 1847.

"Dear Sir,—I beg to acknowledge the receipt of your two letters, and to thank you for saving, as far as in you lies, the rights of the College. Into the general question between the Bishop and yourself, it would be obviously improper for me to enter at present. "Pray believe me, yours most truly,

"De La Warr."

The question now was, What course was to be pursued? And after much consideration, it was determined that the Warden should carry on the Services in the Chapel of Sackville College as usual, scrupulously abstaining from officiating either in the parish of East Grinsted, or in any other part of what was, confessedly, the Bishop's diocese.

1. The Warden came to this conclusion under the impression that the Bishop did not expect that his inhibition would be obeyed as far as the Chapel of Sackville College was concerned; His Lordship having said, as the Warden believed, that an inhibition would try the right of exemption for the College.

This is made still plainer by the following extract from a letter written by the Bishop to Lord De La Warr, dated March 20, 1847.

"I purpose writing to him," (the Warden,) "requesting that he will abstain from officiating in any church or chapel in my diocese, *if he should be requested to give such assistance*, until he shall previously have communicated with me."

Now it is clear that the Warden could not be "requested to give assistance" in his own Chapel. and therefore equally clear that the inhibition was not, at that time, intended to refer to that Chapel.

2. The Warden, when placed in his present position, was placed there with the full understanding that he was to defend its rights and privileges, in as full and complete a state as he had received them. It mattered not whether exemption were or were not undesirable,—were or were not an anomaly;—a right of the College it was supposed to be, and the Warden, believing that right to have been invaded, thought it his duty to defend it.

3. If it be said that, the case being so, that the Warden could neither yield without betraying a trust, nor persevere without seeming to oppose the Bishop of Chichester, it was his duty to resign his office, the following facts should be taken into consideration. The Warden had been entrusted with the spiritual care of a number of persons, for whom he was responsible; persons, not in the ordinary condition of parishioners, but (for the most part) with one foot in the grave;—persons to whom the ordinary means of grace in the parish church were, from infirmities and deafness, inaccessible; persons who, if deserted by him, were left to their own resources in preparing for their own great change. It is not argued that these, or that any, considerations could make right a step in itself wrong: but simply that, where the whole question seemed to be one of expediency, such arguments may and ought to have great weight in its decision.

4. It is to be assumed that the Bishop of Chichester wished for his simple right, and for nothing beyond it. But had the Warden observed the inhibition so far as regarded the College Chapel, what that right was could never have been known. The carrying on the services in that building was therefore no more to be regarded as wilful disrespect towards the Bishop, than the institution of a friendly suit in a civil court supposes hostility between the parties concerned in it.

In a few days, the Bishop wrote the following letter to the Churchwardens of East Grinsted.

"Hastings, 12th May, 1847.

"GENTLEMEN,—IN CONSEQUENCE OF WHAT I SAW IN THE CHAPEL OF SACKVILLE COLLEGE, I have felt it my duty to inhibit the Rev J. M. Neale from celebrating Divine Worship, and from exercising clerical functions in my Diocese.

"You have no jurisdiction or authority within the walls of that establishment. Nevertheless you must have means *by inquiry*, if not, by reports, *which, without inquiry*, may reach you, of learning whether Mr. Neale obeys the inhibition, or continues to officiate there; and you are the fittest persons to whom I can apply for such information.

"I will be obliged to you then to inform me, by letter directed to me at Chichester, *if you hear of his doing so:* and to state the days and hours of the day when the offence was committed, if you are able to learn them.

"It is important also to me to know whether, in past times, and especially since Mr. Neale officiated there,—the Chapel has been open at the hour of Divine service to others besides the inmates of the Hospital;—whether any person who chose could walk in and be present.

"I am, Gentlemen, your faithful Pastor and Servant,

"A. T. Cicestr.

The matter was brought before Sir H. J. Fust, who returned the following judgment:—

"The learned judge said, that the question was one not confined to Sackville College, but of general importance. He should like to have had some authority stated to him upon which the Court could rely, for saying that any Clergyman had a right to perform Divine offices, save to his own private family, without the licence of the Bishop. There was nothing to satisfy him that the inmates of this college formed one family establishment. There was, however, something in this case behind what appeared on the face of the papers. He collected it from an interrogatory addressed to one of the witnesses, who stated in reply that the parishioners of East Grinsted were composed of two parties, the high and the low Church; that by the former Mr. Neale was highly esteemed, and by the latter equally disliked. The Seventy-first Canon was conclusive on the point before him. There was no proof whatever that there was in this College any chapel dedicated and allowed by the Ecclesiastical law of the realm. Mr. Neale, according to the evidence, was the Warden of the College; but why the Court was not to have laid before it in the usual course of pleading the foundation of the College, and why Mr. Neale claimed to himself a right to officiate in spite of the Bishop, he (the learned judge) could not conjecture. In one sense the inmates of the College might be said to be under the same roof; they might have private apartments and a common

dining table, but that would not constitute them a private family. Occasionally other persons, certainly not very numerous, had been permitted to attend the chapel. Under what pretence had they been introduced? That of taking tea with Mr. Neale. It also appeared that the rev. gentleman administered the Sacrament three Sundays in every month; that he read the Litany on other occasions, and that he read prayers every Sunday afternoon. If this were not a private family, these ministrations must be regarded as public. Those persons who were stopping, as it was termed, with the rev. gentleman, might be considered as part of his household, but the performance of these Divine offices, not only without a licence from the Bishop, but against his positive injunctions, was in his (the learned judge's) opinion an ecclesiastical offence. What might be the motives of the Bishop he knew not, but doubtless his Lordship was justified in instituting the proceedings. Something might have turned on the production of the charter if it had been exhibited. It was said that the Warden was compelled to perform the duties; it appeared, however, that the predecessor of Mr. Neale was a layman, and that he read prayers twice a week in conformity probably with the statutes. Mr. Neale was liable to ecclesiastical censure, but the Court would be satisfied with admonishing him to abstain from officiating in future without due authority, that authority being the license of the Bishop. Mr. Neale must also be condemned in the costs of the proceedings."

In Holy Week, 1849, Mr. Neale wrote thus to the Bishop:—

"Sackville College, March 26, 1849.

"My Lord,—Holy Week now drawing on, a time in which, above all others, the poor people here have been accustomed to prayers and instructions, from which this year they will be debarred, I am induced to make one more appeal to your Lordship for them and for myself.

"If in anything that I may before have written, I may either have inadvertently said what has given your Lordship offence,—or if I have been carried away by what seemed to me the necessity and the hardship of the case, to say more than I intended

or more than I ought, I earnestly hope that your Lordship will forgive it. I should be unworthy to be a Priest in our Church did I not severely feel the deprivation of the power of acting as one where I am placed: and, what I feel strongly, I may possibly have expressed too strongly. Your Lordship will, I am sure, and more especially at this time, forgive me if such has been the case: but above all things will not visit that fault of mine upon those amongst whom I am.

"Every offer that I could imagine your Lordship could even wish, has been by Lord De La Warr and myself already made. I have nothing more in that respect which I can do. I can but say again, that every arrangement of which your Lordship might disapprove should—so far as I am concerned—be altered. I can but again protest that there is no one, in the whole Church of England, more faithful to her than I am: no one to whom it would be more impossible to desert her for Rome. Why am I not to be believed when I assert this? which I do most strongly, and as in the presence of GOD. I may safely challenge any one to show a single passage I have ever written which looks Romewards: while I can point out to many and many intended to satisfy the doubting as to the claims of the English Church. Your Lordship will allow that the *Dublin Review* ought to be a good judge of what has a tendency to Rome. In reviewing the first two volumes of my 'History of the Eastern Church,' they say of one account—'It can only be explained on the hypothesis of strong prepossessions against Rome.' And of another, that 'it presents more decided indications of a partizan spirit, and a greater leaning to the anti-Roman side than any other portion of these volumes;' and so through the whole Review, which is of some thirty pages.

"My Lord, all we ask is, that the suspension may be withdrawn as far as regards the College. We ask for no formal removal, only for a tacit allowance. I have neither time, strength nor wish (except so far as the removal of a mark of disapprobation must necessarily be pleasing), to officiate elsewhere in the diocese. But in this place, to be able to officiate, there is nothing

right, nothing allowable, that I would not say and do,—no trouble that I would not willingly take. Your Lordship speaks of interference in another man's parish. Surely, if the Vicar does not feel the intrusion, there can be none. I am now taking the very lowest grounds, and I am very much mistaken if,—did the decision rest with him,—it would not be in my favour. Nothing is further from my wish than to interfere with him; as he, I am sure would be the first to confess. When he has been willing to accept my services he has had them, and shall have them.

"In conclusion, I would entreat your Lordship to reconsider a case which you owned to Lord De La Warr 'seemed a hard one.'

"I appeal to your Lordship's generosity, because the power is entirely on your side: to your Lordship's sense of justice, because a year's suspension is considered sufficient punishment for very flagrant offences: to your Lordship's dealings in similar cases, for few Clergymen coming for institution could produce higher testimonials than those which Lord De La Warr submitted to you: and lastly, if your Lordship has felt hurt, or has been injured, either by the lawsuit, or by any behaviour of mine,—to your remembrance of Him, who at this time set us an example of forgiving: and on all these grounds I ask your Lordship, as earnestly as a man ever asked anything, to allow me, on what conditions you please, to officiate in this place, (I say nothing of the diocese in general,) it being clearly in your Lordship's power at any moment, to withdraw that permission, and to restore the present state of things.

"I remain, my Lord,

"Your Lordship's obedient and faithful Servant,

"J. M. Neale."

"43, Queen Anne St., 28th March, 1849.

'Reverend Sir,—In reply to your letter received this morning, I beg to say, that I never have alleged that you have given me any offence, and that I should hope I have neither said or done anything which should lead to the conclusion that I have been influenced by any such motive. With respect to the request

now again proffered by you, nothing has occurred in the interval since my last reply to alter the position in which respectively we are placed; neither do I think the situation of the inmates of the Hospital a ground on which to call upon me to take the step you propose.

I remain, Reverend Sir, Your faithful brother,

"Rev. J. M. Neale."

A. T. CICESTR."

In 1851, the following Petitions were presented:—

The Memorial of the Pensioners and Inmates of Sackville College, to the Lord Bishop of Chichester.

"May it please your Lordship,—We, the undersigned, inmates of Sackville College, humbly implore your Lordship's pardon for presuming to address you, but we cannot forbear representing to your Lordship the great hardship which we suffer, in consequence of your having seen fit to forbid our Minister to officiate in the Chapel. We do not doubt that your Lordship knows best what is right—better than we do: but if your Lordship will condescend to make inquiries, we are quite sure you would find Mr. Neale an excellent Minister, as well as most kind to his people, and very much beloved by them. And if your Lordship would give him leave to read the Service in Chapel as he should do, we should be very much comforted, and very grateful to your Lordship, and pray that your Lordship may long live in health and happiness here below; and finally after this life, attain everlasting joy, shall be the prayer of your Lordship's humble servants,

(Signed)

Sister Pensioners.
- Sarah Andrews
- Elizabeth Hooker
- Elizabeth Alcock
- Jane Beard
- Mary Wren
- Sarah Leith
- Mary Anne Leith
- Sarah West

Brother Pensioners.
- William Everest
- George Taylor
- Richard Jenner
- William Wren
- Edward Martin
- Elizabeth Histed
- Mary Jenks
- Lucy Grayland

24

Anne Hoare	Charlotte Skeates
Sarah Ongley	Abigail Martin
Elizabeth Ongley	Emily Wells
Arabella Swaysland	Benjamin Chapman
Elizabeth Bish	John Trice.

The Lord Bishop of Chichester to the Pensioners and Inmates of Sackville College.

"To the Inmates of Sackville College, East Grinsted, who signed an Address to me, dated 23rd inst.

"Dear Christian Friends,—I have read your address several times since I received it,—each time with a renewal of pain and sorrow. I know not what I can do to help you. I am sure those who designated Mr. Neale to the office of Warden in your College, with the intention that he should minister to you in holy things, believed they were acting for your good. I cannot, however, approve of the way in which he conducted those ministrations; departing, as he did, from the simplicity of our ordinary Church services, and perplexing your minds, for such cannot but be the result, with new and strange shows and observances, different to all you have been accustomed to from your youth. The knowledge of these proceedings grieved me, and obliged me to consider what it was in my power to do to relieve you from the ill effects on your religious views which I apprehended from them.

"The institution of which you are members has no Chaplain properly belonging to it. The Warden is appointed to be taken from among yourselves, and to read prayers and lessons, the collegians being assembled in the Chapel. It is right that the inmates of such a house as yours should daily offer prayer to God in social worship, and provision was thus made for their fulfilling that duty; but they were in no degree withdrawn from the full spiritual superintendence of the Incumbent of the parish, or of the Bishop of the diocese.

"Disapproving then, as I did, of what I heard and saw of Mr. Neale's proceedings among you, I had to choose between appear-

ing to countenance them, by abstaining from interfering, or manifesting for your benefit, and that of all who observed what was going on, my disapprobation, by the adoption of some step, which would be considered, I hoped, as a warning and a caution against the views and practises he was introducing among you.

"I need not extend my letter further. It remains only that I should say that I have no reason for supposing that, if I were to remove the restriction I felt it my duty to lay upon Mr. Neale, his views are so altered as that I might hope you would be safe from injurious influences from them. I much deplore your situation; but I cannot bring myself to be a party in placing you under the guidance of Mr. Neale.

"You have your Bibles and the Prayer Book of your Church in your hands. Read diligently in that precious Book of God's Word, with humble prayer to Him that He will be pleased to incline your hearts and to open your understandings, that you may profit thereby. Attend the public worship of your Church as often as age and infirmities will permit you. And may God of His mercy give you support, patience, and consolation in the trial He is pleased to lay upon you, in your being made the subjects of an unhappy difference, whereas we ought to be all of one heart and of one mind before Him.

"I remain, your faithful Pastor,

A. T. Cicestr.

"Palace, Chichester, 27th December, 1851."

The next document is not given without some little hesitation. Its language will speak for itself; and the warmth of some of its expressions may be, if not excused, at least palliated by the grievous wrong under which these poor people had been labouring for five years.

The Pensioners and Inmates of Sackville College to the Earl De La Warr.

"To the Right Honourable Earl De La Warr.

"My Lord,—We, the undersigned Pensioners of Sackville College, feeling ourselves disappointed, and our conditions in no

ways bettered, by the answer of the Bishop to our Petition that he would let Mr. Neale read in Chapel as he ought to do,—we now pray your Lordship, as our patron, to settle to us that we may not any longer suffer this wrong, but, according to the ordering of the Statutes, we may have the Warden to read prayers in Chapel, which are now only read by one of ourselves, and all because (as we suppose) of the Bishop's dislike to Mr. Neale.

"We all heard the Bishop's letter read in the hall, and it did in no ways satisfy us, as we are all willing to swear that Mr. Neale has taught us no new doctrines, or perplexed our minds with any vain shows, as the Bishop says. That he should say this puzzled us, and made us determine to ask your Lordship to get Mr. Neale righted, for it was a good day that brought him to the College, and we do all look upon him as our Clergyman, and want that he should have the cure of our souls, which he is so fit and so willing to have, and which nobody else has, as we see.

"If your Lordship choose to show this Letter to the Bishop, we don't mind his seeing of it; only we know he has no calling in the College, and it does seem so vindictive like to punish Mr. Neale all this four years, and so keep us out of our rights, which was our reason for writing to him instead of your Lordship, whereas some say Parliament would be the best friend, as we stand by an act of Parliament. We, pensioners on your Lordship's bounty, are most of us old and infirm, and don't like the end of our days to be troubled as we have been; and so we pray God would bless your Lordship and my Lady, and every branch of that ancient and honourable family, with long life and great prosperity.

(Signed by the Pensioners as before.)

"We, the undersigned Inmates of Sackville College, are wholly of the same mind with the Pensioners, and pray your Lordship to receive this our Petition."

(Signed by the Inmates, as before.)

The Earl De La Warr to the Pensioners and Inmates of Sackville College.

"To the Pensioners of, and other Inmates, in Sackville College, East Grinsted.

"I have read with lively interest, but with great pain, the memorial which you have addressed to me, as one of the patrons and visitors of Sackville College. I can well understand how deeply you must be affected by the Episcopal interdict, which has now for a lengthened period deprived you of those ministerial services in the Chapel of the College which your excellent Warden might, and—to use your own forcible expression—ought to perform. Into the causes which have led to the present state of things—hitherto unheard of in any collegiate establishment—and to the severe ecclesiastical penalty continued in force against the Rev Mr. Neale, it is not necessary for me now to enter, even if it were possible to find any causes existing in a tangible shape.

"All, therefore, that I can now say in reply to the prayer of the petition is, that I will spare no effort in my power to obtain for you a restoration of those spiritual advantages to which you are entitled, as members of an institution founded to the honour and glory of GOD: with fervent prayers to Whom for your welfare, temporal and eternal, in which I am most cordially joined by Lady De La Warr and my family, I remain

"Your affectionate friend, and one of your patrons and visitors,

"DE LA WARR.

"Buckhurst, January, 27, 1852."

All other means having failed, the Warden drew up a petition to both houses of Convocation, which here follows. At the earnest entreaty of one of the most eminent of English Bishops, (who himself has interceded warmly with the Bishop of Chichester for the College,) it was never presented: but it is here added, both as containing, it is believed, a true view of the case, and for the sake of the names attached to it. It is to be observed that no member of Convocation could properly sign this document, nor, in strict propriety, could any Clergy of the Pro-

vince of York; which accounts for the paucity of names from the Northern counties, as well as the absence of all dignitaries and Proctors in the southern.

"To the Right Reverend the Upper House of Convocation, in Synod assembled:

"The humble petition of JOHN MASON NEALE, Clerk, Master of Arts, Warden of Sackville College, in the County of Sussex,

"Humbly showeth

"That Sackville College is an Alms-House, founded for the maintenance of thirty poor men and ten poor women, by Robert, late Earl of Dorset, in the year 1608.

"That the Statutes of the said College, confirmed and ratified by Act of Parliament, provide that daily prayers shall be said in the Chapel by the Warden, or by some one of the brethren whom he shall appoint to that office.

"That your Petitioner, being then in Priest's orders, was presented to the Wardenship of the College by Lord De La Warr, one of the Patrons, in 1846; and thenceforth said daily prayers in the Chapel, and provided, as far as he was able, for the spiritual and temporal welfare of the inmates.

"That the Lord Bishop of Chichester did, in the month of May, in the year 1847, suspend the said Warden from all Clerical functions in his diocese, without assigning any definite reason for such suspension.

"That by means of the said suspension, confirmed and extended to the said College by a decision of the Court of Arches, your petitioner is unable to perform the duties of a Priest towards its inmates.

"That many of the said inmates are very aged and infirm, and utterly unable to attend Divine Service in the Parish Church.

"That in order to comply with the Statutes of the College, the daily prayers are read in the Chapel by a lay-brother, the said Warden being present, to the utter subversion of ecclesiastical order, and the just scandal of many members of the Church.

"That the parish of East Grinsted is very extensive; that the Vicar has no Curate; and that its parochial superintendence is beyond one man's strength; much more, therefore, is the additional charge of many infirm and aged persons, who, beyond all others, stand in need of constant and careful attention.

"That both by the inmates of Sackville College, and by others, petitions have been presented to the Lord Bishop of Chichester, requesting him to take any steps which to him might seem proper, in order that your petitioner might be allowed again to exercise his functions in the said College.

"That your petitioner has never at any time, to his knowledge or belief, maintained or taught any doctrine which is not maintained by, or at the least allowed in, the Church of England.

"That your petitioner is earnestly desirous to obtain from the Lord Bishop of Chichester the reasons of his suspension, which has now lasted for more than five years, in order that he may be fairly tried, and either, being acquitted, restored to his functions, or, being found guilty, dealt with according to the Canons.

"That your petitioner has many times prayed the Lord Bishop of Chichester to make known to him the grounds of his suspension, but the said Lord Bishop has always virtually refused.

"That your petitioner, therefore, having no other resource, under GOD, but your Right Reverend House, humbly prays your Right Reverend House to intercede with the Lord Bishop of Chichester, either to remove your petitioner's suspension, or to bring him to a Canonical trial, in order that the truth or falsehood of the aforesaid allegations may be made manifest. And your petitioner will ever pray.

RR—PAGE 178.

(I.)

"*Burton Agnes, August* 30, 1854.

My Lord Archbishop,

The step which I now take would have been taken somewhat

sooner but for the rumours that my work on the Holy Eucharist would be made the subject of legal investigation. I find it difficult to believe that the intention is seriously entertained, for the warmest opponents of that work deny Baptismal Regeneration, the Priestly Commission, and the Validity of Absolution. Now these doctrines are so positively affirmed in the Formularies of our Church, that for one passage in them which presents difficulties in my system, there are an hundred by which that of my opponents is plainly contradicted. I can hardly imagine that they desire a rigor in the interpretation of our Formularies, which must be fatal to themselves. But I should have felt it due, both to my opinions and to those who shared them, to defend myself to the utmost against such an assault. My book has now been nearly a year and four months before the public, and no legal proceedings, so far as I know, have been commenced. And in the meantime my attention has been drawn to another part of our Church's system with which I have become painfully conscious that I can no longer concur. I refer to the Royal Supremacy. I am as ready as any one to allow Her Majesty to be supreme over all persons and in all temporal causes within Her dominions, and I shall always render Her, I trust, a loyal obedience. But that She, or any other temporal ruler, is supreme 'in all spiritual things or causes' I can no longer admit. If the Act of 1832 were all on which my difficulties were founded, I might justify myself, as I have heretofore done, by the consideration that it was probably passed through inadvertence, and had received no formal sanction from the Church. But my present objection extends to the act of 1533, by which this power was bestowed upon the King in Chancery, and to the first article in the 36th canon which is founded upon it. With the grounds of my objection I need not trouble your Grace, though I shall shortly state them to the public through the Press. To your Grace, however, I desire

to state that I recall my subscription to the first article in the 36th canon, as believing it to be contrary to the law of God. It remains, of course, that I should offer to divest myself of the trusts and preferments of which this subscription was a condition, and put myself, so far as it is possible, into the condition of a mere lay member of the Church. I therefore tender my resignation to your Grace.

I remain, my Lord Archbishop,

Your Grace's obedient servant,

R. I. WILBERFORCE."

(2.)

"*Bishopthorpe, York*, 31 *August*, 1854.

My Dear Sir,—I cannot effect to be at all surprised at the contents of your letter just received. It is not necessary for me to enter into a discussion of the questions alluded to in your letter. But as far as by law I may, I accept of your resignation of the preferments you hold in the Diocess of York. You are aware, however, that in order to give full legal effect to your intentions, a formal resignation should be made before myself in person or before a notary public. With every feeling of personal feeling and esteem,

I remain, my dear sir, your faithful servant,

T. EBOR."

(3.)

"*Burton Agnes, 5th Sept.*, 1854.

My Lord Archbishop,—I have this morning been informed that it was stated in the *Yorkshire Gazette* last Saturday that your Grace had at length determined to commence legal proceedings against me for my work on the Holy Eucharist. Your Grace will perceive that my letter of August 30th was based upon the supposition that no such proceeding was determined upon. May I ask, therefore, if the paragraph in

the *Yorkshire Gazette* is correct, since if your Grace desires to try the question, I am willing to delay the legal execution of my resignation for that purpose.

I remain your Grace's obedient servant,
R. I. Wilberforce."

(4.)

"*Bishopthorpe, York, Sept. 6th*, 1854.

My Dear Sir,—I saw in the *Yorkshire Gazette* the paragraph to which your letter of this morning alludes. By whom, or at whose suggestion, that paragraph was inserted, I have no knowledge whatever any more than you have. On the receipt of your resignation, dated August 30, I gave orders to discontinue all further inquiry on the subject of the 'complaint' which had been laid before me. To that I adhere as well to my acceptance of your resignation.

I am, my dear sir, your faithful servant,
T. Ebor."

SS—Page 193.

So thoroughly is the Establishment the Creature and Slave of the State, that the regnant sovereign of England has power to grant and recall episcopal jurisdiction, as *e. g.*

"The Queen has been pleased by letters patent under the great seal of the United Kingdom, to *reinstitute* the Bishopric of Quebec, and to direct that the same shall compose the Bishopric of Quebec, and Her Majesty has been pleased to name and appoint the Right Rev. Father in God George Jehosaphat Mountain, Doctor of Divinity, *heretofore Bishop of Montreal, to be Bishop of the said See of Quebec.* Her Majesty has also been pleased to constitute so much of the

ancient Diocess of Quebec as comprises the district of Montreal to be a Bishop's Diocess and See, to be called the Bishopric of Montreal, and to name and appoint the Rev. Francis Filford to be ordained and consecrated Bishop of the said See of Montreal."

In fact not an act, however trivial, can be done by either the (so-called) Bishops or any of their subordinates in the Establishment without her Majesty's sanction: knowing this, and acquainted as one must be with the complete subjection of mind and body (for soul it has not) of the Establishment, one cannot but be amazed at the hardihood and audacity of the Tractarian party. The Queen regnant is in reality the Head of the Church—She disposes of Bishoprics and constitutes Diocesses as She deems fit, and also grants jurisdiction. If a "Bishop" ordains, he does so after the candidate has in his "presence first, freely and voluntarily subscribed to the Thirty-nine Articles of Religion and the three articles contained in the Thirty-sixth Canon, he having taken the oaths appointed by law to be taken for, and instead of, the Oath of Supremacy" —also in the License granted to curates, the curate is to "read the Common Prayer, and perform other ecclesiastical duties according to the form prescribed by the Book of Common Prayer, *made and published by the authority of Parliament* of this Kingdom of Great Britain," if he makes the following declaration:—"I ———— ————, clk., do declare that I will conform to the Liturgy of the Church as it was by Law established"—so that in truth the Establishment is "but a piece of state mechanism."

ERRATA.

Page	12,	line	3,	for	"Bloody,"	lege	"Bloodless."
,,	13,	,,	16,	,,	"no,"	,,	"any."
,,	—	,,	21,	,,	"them,"	,,	"it."
,,	34,	,,	23,	,,	"to,"	,,	"for."
,,	38,	,,	18,	,,	"polie,"	,,	"poli."
,,	—	,,	—	,,	"irebes,"	,,	"crebris
,,	45,	,,	25,	,,	"ἀυξὸς"	,,	"σφὸς"
,,	67,	,,	5,	,,	"Τωγγτων,"	,,	"Τωγδων."
,,	207,	,,	15,	,,	"Wegurten	,,	"Weguelin."
,,	—	,,	19,	,,	"Messewen	,,	"Missenden."
,,	223,	dele Viscount Dungarvan, M.P.					
"	263 and 4,	dele Latin Protest.					

N.—PAGE 81.

THE LATIN PROTEST OF W. G. WARD.

PROTESTATIO GULIELMI GEORGII WARD, MAGISTRI ARTIUM ET PRESBYTERI IN ECCLESIA ANGLICANA CONTRA SENTENTIAM QUONDAM DEGRADATIONIS IN VENERABILI DOMO CONVOCATIONIS UNIVERSITATIS OXONIENSIS DIE TREDECIMO FEBRUARII, A.D. MDCCCXLIV, PROPOSITUM VEL PROPONENDUM.

Ego, Gulielmus Georgius Ward, Magister Artium publice et solemniter, per hoc instrumentum protestor nullam esse omnino in venerabili hâc Domo Convocationis vim, auctoritatem aut potestatem judicandi vel decernendi, degradationis causâ, utrum nunc ego dictus Gulielmus Georgius Ward in libro entitled "*The Ideal of a Christian Church considered in comparison with existing practice*," quidquam Articulis Fidei et Religionis in synodo Londini habita A.D. MDLXII, editis et conformatis dissonum aut contrarium protulerim vel admitterem favio nullam esse omnino in venerabile hâc Domo vim, auctoritatem, aut potestatem me propter ullam hujusmodi causam vel pretextum mei Magistri Artium vel gradu meo Baccalarii Artium prevalendi. Tunc (si quod absit) cogeret nuper Vice-Cancellarius Procuratoris et majorem partem Magistrorum Regentium et non Regentium in degradationem legem vel sententiam contra me sucipiendam sive decretum pronunciandum hodie consentiretur protestor et per instrumentum hoc publicum in Domo Convocationis á me relatum; omnes, qui hodie adsunt, certiores facio me legem istam vel sententiam sive decretum et degradationem pro ingestâ irritâ et plane nulla semper habiturum et quocunque possem modo pie et legitime everterim.

Datum et relatum per me in Domo Convocationis die tredecimo mensis Februarii, A.D. MDCCCXLIV.

GULIELMUS GEORGIUS WARD.

Preparing for the Press.

HISTORY OF THE PROSELYTIZING MOVEMENT IN IRELAND

LIST OF SUBSCRIBERS.

We have, after much deliberation, determined on only publishing our list of CLERICAL friends, in the hope that through their influence we might procure subscribers for the SECOND EDITION of the *History of the Tractarian Movement*, now at Press.

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